AMERICAN JUNIOR CHURCH SCHOOL HYMNAL

EXHIBIT ROOM
PRACTICAL THEOLOGY DEPT.
UNIVERSITY OF CHICAGO
NOT TO BE REMOVED FROM THIS ROOM

The University of Chicago
Libraries

GIFT OF

PUBLISHER

Music

American Junior Church School Hymnal

Compiled by

Edward R. Bartlett D.D.

Professor of Religious Education

DePauw University

Assisted by

Dean R. G. McCutchan, Mus. D.

DePauw School of Music

THE E. O. EXCELL COMPANY

410 S. Michigan Avenue

CHICAGO, ILL.

Copyrighted, 1929

BV520
B3

THE UNIVERSITY OF CHICAGO
LIBRARIES
CHICAGO, ILL.

PREFACE

What shall we sing? The answer probably will depend upon our purpose, our interests, and the available materials from which our songs may be chosen. The American Junior Church School Hymnal, it is believed, will be a distinctive aid in answering this question.

This Hymnal first took form in the thought of the late W. E. M. Hackleman, whose untimely death led to the undertaking of the project by the writer. Its basic purpose is to provide those aids to worship which will awaken in Junior boys and girls a vital sense of the presence of God, of their relation to Him, and of the rich field for service which their daily experiences present.

To this end a wide range of hymn material has been carefully surveyed, only those hymns being retained which clearly interpret spiritual truth in terms of Junior experience. Occasionally stanzas which suggested concepts utterly foreign to this age-group have been omitted.

Art as an aid to worship is increasingly recognized; therefore certain pictures have been included to stimulate interest in this relatively neglected means of making religion more real. The section of instrumental music will be found to meet admirably the need for a musical background for worship.

The services of worship suggest how the thoughts and purposes of a group may be centered upon a theme which develops spiritual insight. They have grown out of contacts with teachers and leaders of Juniors, and with Junior departments, in many types of church schools; they express, as well, a sound theory of Junior worship.

The hymns, pictures and services interpret the every-day interests of boys and girls; it is believed that religion thus becomes a more vital factor. Therefore the attractiveness of nature, the charm of wholesome adventure, the friendship of the "Strong Son of God" are presented; these themes suggest the underlying appeal of this Hymnal.

The public school musical training of our Juniors is developing a keen sense of discrimination; they delight in melodies that are rhythmic and varied, in accompaniments that are rich and colorful. Especially do they appreciate harmony between the mood of the verse, and its musical setting. The selection of hymns from the rich heritage of the past has been made with this in mind, and the numerous new hymns, characteristic of youthful religious expression today, have had their musical settings prepared in accord with this principle.

One is quite aware of the many difficulties in the way of achieving the high standard set in the preparation of this book; it is realized that to please the technicians in the fields of music and religious education, and at the same time meet the needs of the host of Juniors in our church schools, large and small, is well-nigh impossible. It may be frankly admitted that where seeming conflict arose, the needs of the field have received major consideration.

For his friendly sharing in the production of this Hymnal, special appreciation is hereby expressed to Dr. R. G. McCutchan, Dean of De Pauw School of Music. He has rendered invaluable assistance in the selection of suitable hymn tunes, by his editing of all new musical settings, and by his preparation of the instrumental selections.

With the sincere hope that it may help boys and girls everywhere to express their sturdy, honest love for God and His world, so characteristic of their unspoken thoughts, this Hymnal is sent forth and dedicated to the Juniors of the Church.

Eastertime, 1929 E. R. B.

Gift of publisher

1064768

Table of Contents

Page

Index Title and First Lines 4

Alphabetical Index of Tunes 6

A Junior Department Session Program 8

Hymns

The Worship of God — Number

Praise to the Father 1–26
Prayer 27–41
God in His World 42–54
The Father's Love and Care 55–68
The Word of God 69–72

Jesus' Life on Earth

Birth and Childhood 73–92
His Ministry 93–98
His Last Week 99–102
The Risen Lord 103–112

Following Jesus 113–125

Living as Jesus Lived

Controlling Ourselves 126–131
Courage in Facing Problems 132–137
Living at Our Best 138–143
Confidence in the Right 144–147
Showing Kindness 148–150
Honoring Jesus at Home and School 151–153
Showing Friendship to Other Races 154–158
Helping Make a Better World 159–164

Showing the Spirit of Jesus

The Spirit of Gratitude 165–179
The Spirit of Loyalty 180–186
The Spirit of Fellowship 187–191

Hymns for Special Occasions

Children's Day 192–194
Our Country 195–202
The Seasons 203–208
New Years 209–210
Palm Sunday 99–100
Easter 103–112
Rally Day 180
Thanksgiving 165–179
Christmas 73–91

Sentences and Responses 211–219

Six Picture Studies

The Arrival of the Shepherds 71a
Christ's Entry into Jerusalem 99a
Christ and the Doctors 127a
Boy Christ, Carpenter 151a
Pilgrims Going to Church 178a
The Song of the Lark 205a

Instrumental Music

Andantino, Himmel 220
Allegretto, Haydn 221
March, Mendelssohn 222
Prelude, Henselt 223
March, Rossini 224
Prelude, Chopin 225
Andante Religioso, Thome 226

Services of Worship — Page

The Joy of Living 206
Helping to Make a Better World 208
King of Our Lives 210
Living at Our Best 212
Christ Is Risen 215
With Grateful Hearts 218
The Christmas Message 222

Titles and First Lines

No.

Again the Lord of life 15
Again the morn of.....103
All beautiful the 208
All glory, laud and... 99
All hail the power of.186
All that's good, and... 53
All things bright and. 59
All things come of....217
All things praise 21
America, the 197
America triumphant...201
America, we lift our...200
Angels, from the..... 87
Angels holy, high and 7
Angel voices ever..... 6
As the sun doth daily 30
As with gladness men 85
At Thy feet, our God.. 22
Away in a manger.... 81

Before the Lord we.... 14
Believe not those who.132
Be ye doers of the.....218
Bless Thou the gifts..216
Brightly gleams our...133

Christ for the world..159
Christ the Lord is.....107
Christians, lo, the....148
Come Thou Almighty. 10
Come, ye faithful.....109
Come, ye thankful....166
Consider the lilies.... 60
Courage, brother, do...134
Crown Him with.....108

Dare to be brave, dare.129
Day is dying in the... 24
Dear Lord, of Thee....219

Easter flowers are....112
Eternal source of.....209
Every morning mercies. 29

Fairest Lord Jesus....104
Faith of our fathers..191
Far out on the..... 55
Father dear, I wish to. 31
Father, hear the..... 33
Father in heaven.....126
Father, lead me day by 39
Father, we bring to...214
Fling out the banner..154
"Follow me," the.....113
For all the blessings.170
For all Thy care we.. 23
For autumn's golden...206
For life, and health..172
For peace and for.....169
For the beauty of the 11
Forward! be our.....137
Forward through the.162
From the eastern..... 86

Galilee, bright Galilee 93
Gloria Patri 213
Glory be to the.....213
God bless our native..199
God is my strong..... 67
God of our boyhood....127
God of the earth, the. 46
God speaks to us in... 45
God that madest earth 37
God who made the.... 66
God's lark at morning. 32
Gracious spirit, dwell.141

Grander than ocean's. 58

Hail the glorious.....161
Hark! the herald..... 84
Hark! the voice of....160
Hear us, O Savior, we.212
Hear us, our father... 28
He hides within the..204
He is ready to aid.....124
He leadeth me, O.....123
Holy, holy, holy, Lord 9
Hosanna, loud 100
How firm a 147
How strong and sweet 65
Hushed was the.....122

I heard the bells on.. 80
I know who makes.... 64
I love thy 183-184
I love to tell the.....121
I think when I read.. 95
I would be true.....140
In Christ there is no.157
In the cross of Christ.102
In the hour of trial..143
It came upon the..... 88
I've found a friend, oh.125

Jesus calls us; o'er...114
Jesus shall reign.....156
Jesus, with thy.....185
Joy to the world! the. 83
Joyful, joyful, we..... 49
Just as I am, thine...118

Keep thyself pure!....131

Lamp of our feet..... 72
Lead on, O King.....136
Let songs of praise.... 4

Titles and First Lines

No.

Let the whole 43
Let the words of my..215
Let us with a.....168
Looking upward every.139
Lord, as we Thy name 35
Lord, for tomorrow 130
Lord, I would own.... 57
Lord of all being..... 2
Lord, this day Thy.... 8
Lord, Thy glory fills. 5
Lord, while for all...202
Lo, the earth is risen.203
Love came down at.... 90

Marching with the...135
May I resolve with...117
May the grace of..... 38
My country, 'tis of....198
My God, I thank.....178
My Master was a.....153

Not alone for mighty.175
Now in the days of...138
Now I wake and see.. 27
Now sing we a song...171
Now the day is over... 41
Now to heaven our....144

O beautiful for 197
O beautiful, my 196
O come, all ye..... 74
O Father, Thou who.177
O God, beneath Thy..195
O God, I thank Thee. 47
O God, who workest...142
O happy home, where.151
O Jesus, I have.....116
O Jesus, master 150
O Jesus, Prince of.....128
O Jesus, thou art.....120
O little town of..... 76

No.

O Lord of heaven, and.165
O Master-Workman ..152
O Son of Man, Thou.. 96
O Thou, by whom we.211
O word of God..... 69
O worship the king... 3
O Zion haste, Thy....163
On our way rejoicing.188
Once to every man....145
Onward, Christian.... 189
Open my eyes, that I. 36
Our fathers were.....182

Praise God, from whom 17
Praise to God and.....174
Praise to God.....176

Rejoice, ye pure in.... 18
Ring, happy bells of...111
Ring out the old, ring.210

Savior, hear us, we... 34
Savior, like a 119
Savior, teach me, day..115
Shepherd of tender.... 16
Silent Night! Holy... 79
Stand up, stand up for.181
Summer suns are.....193
Sweet and clear the...110

Tell me the stories of. 71
That Eastertide with.106
The Church's one 187
The earth is hushed.. 25
The first Noel the.... 75
The God of Abraham.. 12
The Heavens declare.. 50
The King of Love My. 61
The Lord be with us.. 40
The Lord is my..... 63
The ships glide in at. 52
The spacious firma.... 51

No.

The summer days are.205
The whole wide world.164
There's a beautiful... 91
There's a song in the. 78
There's a wideness in. 56
There's not a bird..... 68
There's not a tint..... 54
These things shall be.155
This is my father's... 44
Thou didst leave Thy. 94
Thou hast been our... 26
Thy word is like a.... 70
'Tis children's day....192
'Tis winter now: the.207
Today be joy in every. 89
True-hearted, whole...180

Watchman, tell us of.146
We are come with joy.190
We come with songs...194
We give Thee but.....167
We plough the fields.179
We praise Thee, Lord. 19
We thank our Loving. 62
We thank Thee, Lord. 48
We thank Thee, O...173
We three kings of.... 82
We've a story to tell..158
What child is this?... 77
When His salvation... 98
When I survey the...101
When morning gilds... 13
When the Lord of.... 97
When this song of.... 20
Where cross the..... 149
While shepherds 73
With gladness we 1
With happy voices..... 42
With harp and with.105

Ye fair green hills of. 92

Alphabetical Index of Tunes

	No.
Adeste Fideles	74
Adoro Te	92
All Saints	152-200-209
Almsgiving	165-170
America	198-199
Angels Holy	7
Angel's Story	116
Angel Voices	6
Antioch	83
Ar Hyd Y Nos	37
Armstrong	97
Ashburton	141
Aurelia	67-69-173
Austria	175
Away in a Manger	81
Beachley	113
Bealoth	183
Beautiful Star	91
Benediction	19
Berthold	42
Bethany (English)	145
Brookfield	207
Brotherton	60
Calvert	171
Canticles	110
Carol	88
Carter	33
Chautauqua	24-26
Chenies	50
Chicago	169
Christmas	73-89
Coronation	186
Cottman	194
Courage Brother	134
Creation	51
Crusader's Hymn	104
Curfew	28
Curran	78
Dalehurst	40-202
Dare to Be Brave	129
Darwall	14
Deo Gratias	52
Diademata	108-138
Dix	85-176
Doane	154
Dominus Regit Me	61
Dort	16-206
Dresden	179
Duke Street	156-195
Eagley	142
Eardisley	57
Easter Chimes	111
Easter Flowers	112
Ellacombe	100-128-208
Elmhurst	45
Eudora	65
Faben	5
Faithfulness	68
First Noel	75
Galilee	114
Galilee (Sherwin)	93
Germany	149
Glebe Field	20
Gloria Patri	213
God Giveth All Things	62
God's Gifts	172
God's Love	58
Greenland	187-201
Greystone	59
Hallel	1
Hamburg	101
Hankey	121
Harper	21
Haven	35
He Leadeth Me	123
Helper	124
Hope	47-48
Hosanna	192
Humility	150
Hursley	117
Hymn to Joy	49
Innocents	30
Italian Hymn	10-159
I've Found a Friend	125
Just as I Am	118
Just for Today	130
Kelso	29
King Edward	132
Kings of Orient	82
Lambeth	72
Lancashire	136-204
Land of Rest	205
Laudes Domine	13
Leach	64
Leoni	12
Litany (Hervey's)	185
Lord's Day	25
Louvan	2
Lucy	34
Lux Eoi	160
Lyons	3
Margaret	94
Marion	18
Marschner	15
Materna	197
Mendelssohn	84
Merrial	41
Miles Lane	186
Monkland	168-203
Morn of Gladness	103
Morning Prayer	27
Nicaea	9
Northwood	90
Old Hundredth	17
Onward	162
Orientis Partibus	53
Page's Song	32
Pater Omnium	126-127
Peek	140
Penitence	143
Pentecost	131
Poland	63
Portuguese Hymns	74-147
Posen	39
Rachel	96
Rathbun	102
Regent Square	87
Rheinberger	31
Rivaulx	177
Roland	43
Rosmore	86
Ruth	193
St. Alban	188
St. Andrew	167
St. Asaph	22
St. Athanasius	11
St. Catherine	46-191
St. George's Windsor	166-174
St. Gertrude	189
St. Hilda	120
St. John's, Westminster	211
St. Kevin	109-139
St. Louis	76
St. Peter	157
St. Theodulph	99
St. Theresa	133
St. Thomas	184
Salutas	55
Salve Domine	196
Samuel	122
Sanctuary	161
Savoy Chapel	23
Schumann	4

Alphabetical Index of Tunes

	No.
Seasons	153
Seraph	70
Seymour	115
Shepherd	119
Spring	66
Sterne	158
Stille Nacht	79
Stockwell	38
Stories of Jesus	71
Sweet Story	95
Terra Beata	44
The Whole Wide World	164
Tidings	163
Tours	98
True Hearted-Whole-Hearted	180
Truro	106-155
Trust	148
Versalius	151
Via Militaris	135
Walmsley	190
Waltham	80-210
Watchman	146
Watchword	137
Webb	181
Weimar	144
Wellesley	56
Wentworth	178
Worgan	107

Acknowledgements

To teachers and leaders of Juniors whose suggestions have caused this Hymnal to take form and life go our special thanks; also to Catherine Allison Christie, for her sympathetic interpretation of youthful spirits in her musical settings, and to Mrs. E. Ruth Bartlett for her story, "The Boy Who Did His Best," for "Thanksgiving in the Past," both appearing in the services of worship, and for her helpful criticism of the picture interpretations.

Permission to use copyright materials, specific recognition of which is given in the body of the Hymnal, is gratefully acknowledged. Extreme care has been used in ascertaining ownership of all materials appearing herein; if through any cause due credit has not been given, this will be corrected in subsequent editions following notification.

The Bible text used from the American Standard Edition of the Revised Bible was copyrighted in 1901 by Thomas Nelson and Sons, and is used by permission.

A Junior Department Session Program

A Fellowship Period.

A period for discussion of memory material, both hymns and Scriptures; also for memorization and drill.

Birthday Recognition Service.

Announcements and reports, by pupils where possible.

Service of Worship.

Theme: LIVING COURAGEOUSLY.

INSTRUMENTAL PRELUDE.

CALL TO WORSHIP.

Jehovah is my light and my salvation,
Whom shall I fear?
Jehovah is the strength of my life,
Of whom shall I be afraid?

HYMN OF PRAISE.

"Brightly Gleams our Banner."—*Hymn No. 133.*

SCRIPTURE READING.

Nehemiah 2: 11, 12, 16-20; or
Numbers 13: 17-20, 25-30; 14: 8, 9.

UNISON PRAYER.

The Lord's Prayer.

HYMN RESPONSE.

"Hear us, Our Father."—*Hymn No. 28, Stanza 1.*

STORY developing the Theme.

Offertory Service.

DEDICATION.

RESPONSE.

"We Give Thee but Thine Own."—*Hymn No. 167.*

RECESSIONAL HYMN.

"Looking Upward Every Day."—*Hymn No. 139.*

LESSON PERIOD.

NOTE: Scripture, hymns, and story will vary with the theme chosen.

American Junior Church School Hymnal

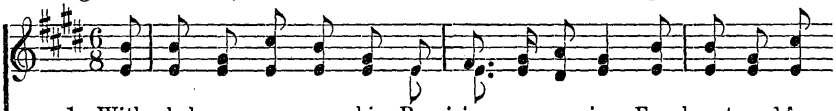
1 With Gladness We Worship

Hallel. 6. 5. 6. 5. D.

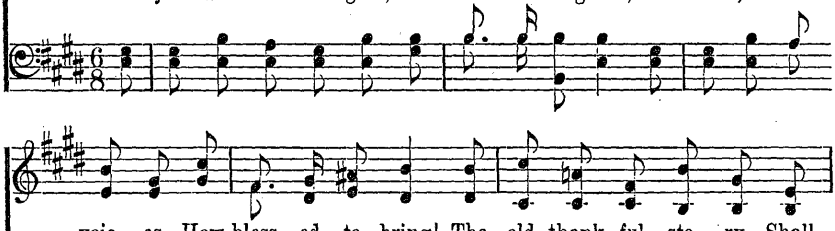
COPYRIGHT, 1902, BY CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY.
USED BY PERMISSION.

Myles B. Foster, 1891.
Arranged by F. F. B.

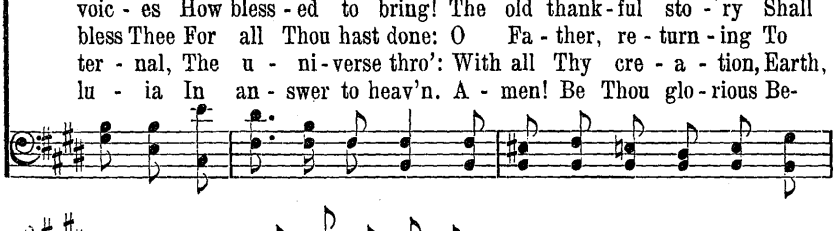
George Rawson, 1876.



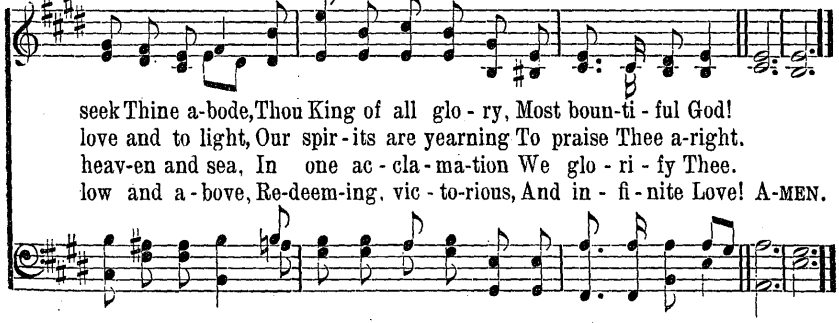
1. With glad-ness we wor-ship, Re-joice as we sing, Free hearts and free
2. Re-newed by Thy Spir-it, Re-deemed by Thy Son, Thy chil-dren would
3. Thy right would we give Thee, True hom-age Thy due, And hon-or e-
4. We join with the an-gels, And so there is giv'n, From earth, Al-le-



voic-es How bless-ed to bring! The old thank-ful sto-ry Shall
bless Thee For all Thou hast done: O Fa-ther, re-turn-ing To
ter-nal, The u-ni-verse thro': With all Thy cre-a-tion, Earth,
lu-ia In an-swer to heav'n. A-men! Be Thou glo-rious Be-



seek Thine a-bode, Thou King of all glo-ry, Most boun-ti-ful God!
love and to light, Our spir-its are yearning To praise Thee a-right.
heav-en and sea, In one ac-cla-ma-tion We glo-ri-fy Thee.
low and a-bove, Re-deem-ing, vic-to-rious, And in-fi-nite Love! A-MEN.



2 Lord of All Being, Throned Afar

Louvan. L. M.

Oliver Wendell Holmes, 1848. adpt. Virgil C. Taylor, 1847.

1. Lord of all be - ing, throned a - far, Thy glo - ry
2. Sun of our life, Thy quick - 'ning ray Sheds on our
3. Grant us Thy truth to make us free, And kin - dling

flames from sun and star; Cen - ter and soul of
path the glow of day; Star of our hope, Thy
hearts that burn for Thee; Till all Thy liv - ing

ev - 'ry sphere, Yet to each lov - ing heart how near!
soft - ened light Cheers the long watch-es of the night.
al - tars claim One ho - ly light, one heav'n-ly flame! A - MEN.

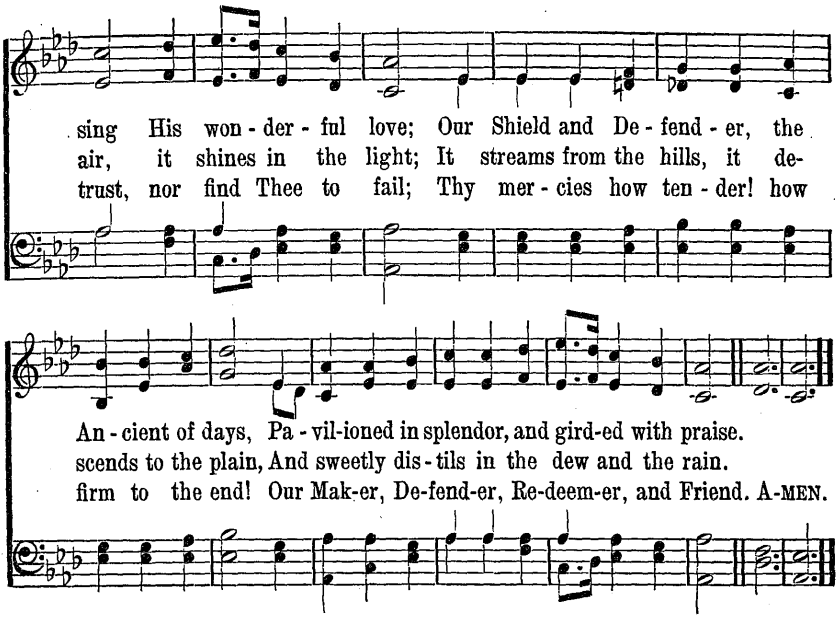
3 O Worship the King

Lyons. 10. 10. 11. 11.

Robert Grant, 1833. J. Michael Haydn, 1770.

1. O wor - ship the King, all - glo - rious a - bove, And grate-ful - ly
2. Thy boun - ti - ful care, what tongue can re - cite? It breathes in the
3. Frail chil-dren of dust, and fleet - ing as frail, In Thee do we

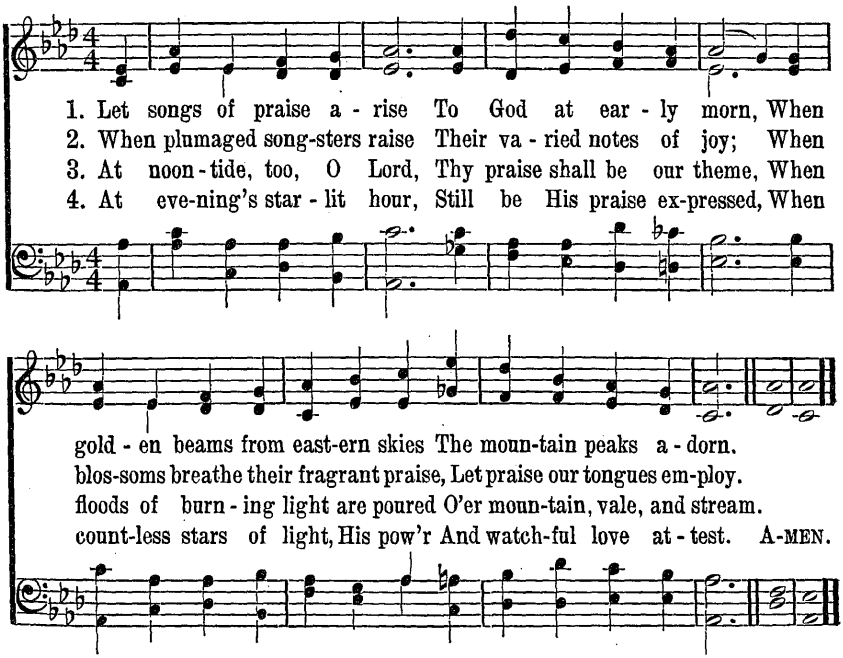
O Worship the King



4 Let Songs of Praise Arise

Schumann. S. M.

G. Rogers. R. Schumann, 1810–1856.



5 Lord, Thy Glory Fills the Heaven

Faben. 8. 7. 8. 7. D.

Richard Mant, 1837. Abr. John H. Wilcox, 1849.

1. "Lord, Thy glo - ry fills the heav - en; Earth is with its full-ness stored;
2. Ev - er thus, in God's high prais - es, Brethren, let our tongues u-nite,
3. "Lord, Thy glo - ry fills the heav - en; Earth is with its full-ness stored;

Un - to Thee be glo - ry giv - en, Ho - ly, ho - ly, ho - ly Lord!"
While our tho'ts His great-ness rais - es, And our love His gifts ex - cite,—
Un - to Thee be glo - ry giv - en, Ho - ly, ho - ly, ho - ly Lord!"

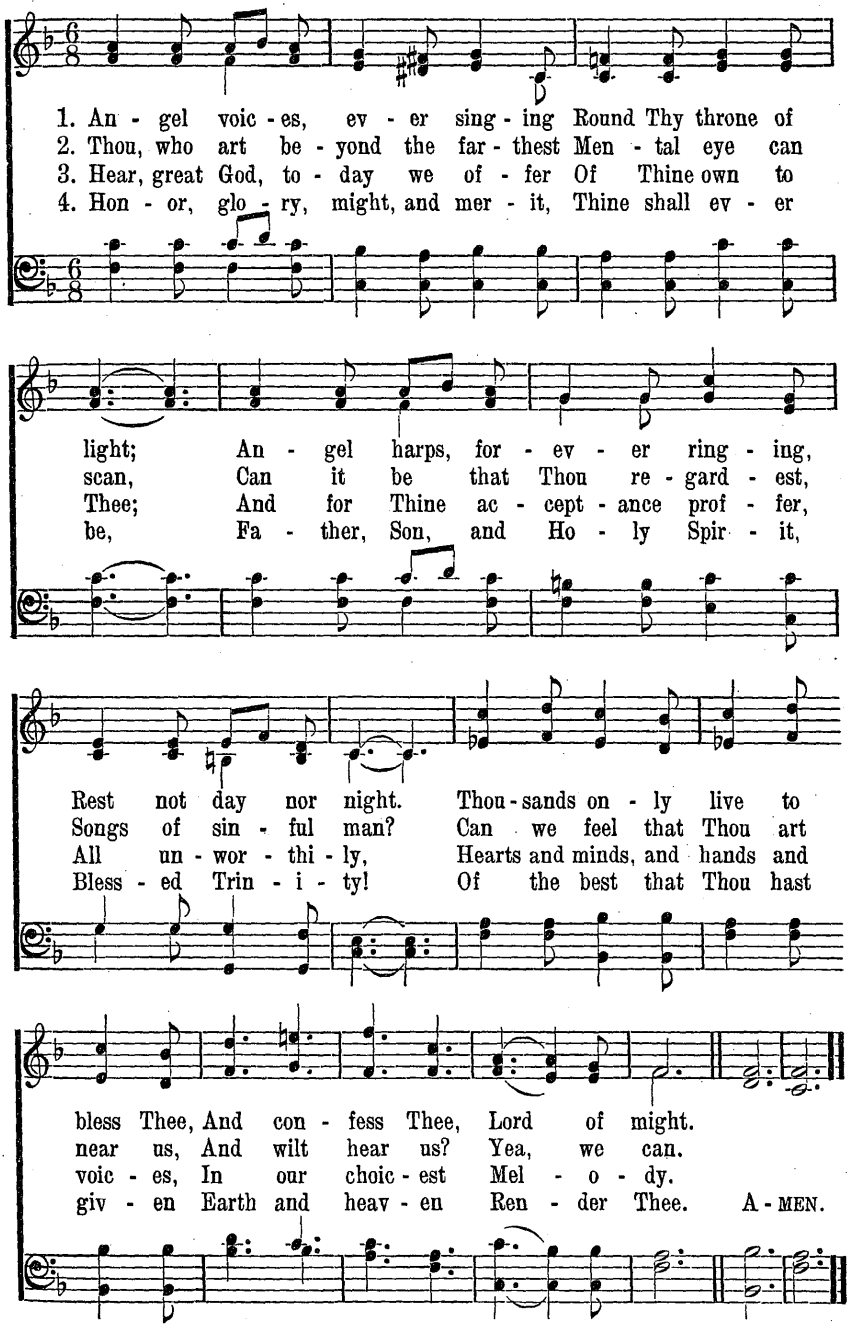
Heav'n is still with glo - ry ring - ing; Earth takes up the an - gels' cry,
With His ser - aph train be-fore Him, With His ho - ly church be - low,
Thus Thy glo-rious name con-fess - ing, We a - dopt the an - gels' cry,

"Ho - ly, ho - ly, ho - ly," sing-ing, "Lord of hosts, the Lord most high."
Thus conspire we to a - dore Him, Bid we thus our an-them flow.
"Ho - ly, ho - ly, ho - ly," bless-ing Thee, the Lord of hosts most high! A-MEN.

Angel Voices, Ever Singing

Angel Voices. Irregular.

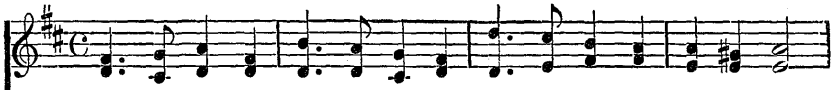
Francis Pott, 1866. Arthur Sullivan, 1872.



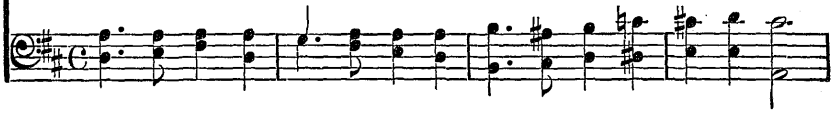
7 Angels Holy, High and Lowly

Angels Holy. 8. 7. 8. 8. With Refrain.

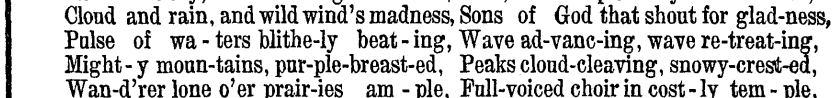
John Stuart Blackie, 1840. Henry Farmer, 1819–1891.



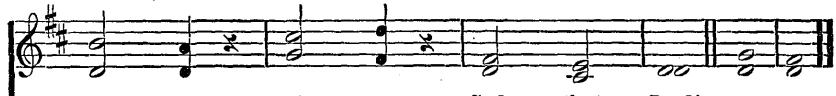
1. An - gels ho - ly, High and low - ly, Sing the prais - es of the Lord!
2. Sun and moon bright, Night and noon-light, Star - ry tem - ples az - ure floored,
3. O - cean hoar - y, Tell His glo - ry, Cliffs where tumbling seas have roared,
4. Rock and high land, Wood and is - land, Crag where ea-gle's pride hath soared,
5. Bond and free man, Land and sea man, Earth with peo-ples wide - ly stored,
6. Praise Him ev - er, Bounteous Giv - er! Praise Him, Father, Friend, and Lord!



Earth and sky, all liv - ing na - ture, Man, the stamp of thy Cre - a - tor,
Cloud and rain, and wild wind's madness, Sons of God that shout for glad-ness,
Pulse of wa - ters blithe-ly beat - ing, Wave ad-vanc-ing, wave re-treat-ing,
Might - y moun-tains, pur-ple-breast-ed, Peaks cloud-cleaving, snowy-crest-ed,
Wan-d'rer lone o'er prair-ies am - ple, Full-voiced choir in cost - ly tem - ple,
Each glad soul its free course wing-ing, Each glad voice its free song sing-ing,



REFRAIN.

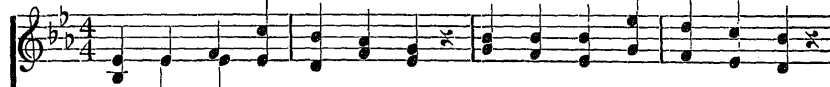


Praise ye, praise ye, God the Lord!
6. Praise the great and might - y Lord! A - MEN.

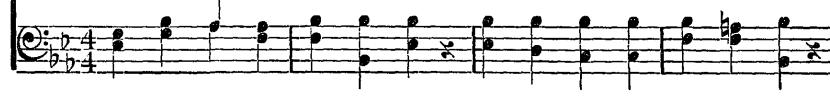
8 Lord, This Day Thy Children Meet

COPYRIGHT, 1929, BY E. O. EXCELL, JR.

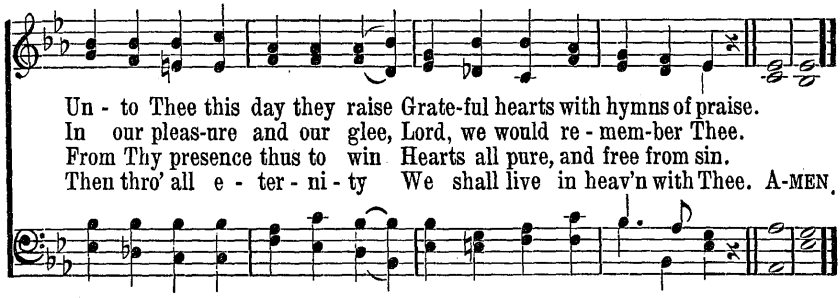
William Walsham How. Catherine Allison Christie, 1928.



1. Lord, this day Thy chil-dren meet In Thy courts with will - ing feet;
2. Not a - lone the day of rest With Thy wor-ship shall be blest;
3. Help us un - to Thee to pray, Hal - low - ing our hap - py day;
4. Make, O Lord, our child-hood shine With all low - ly grace, like Thine;

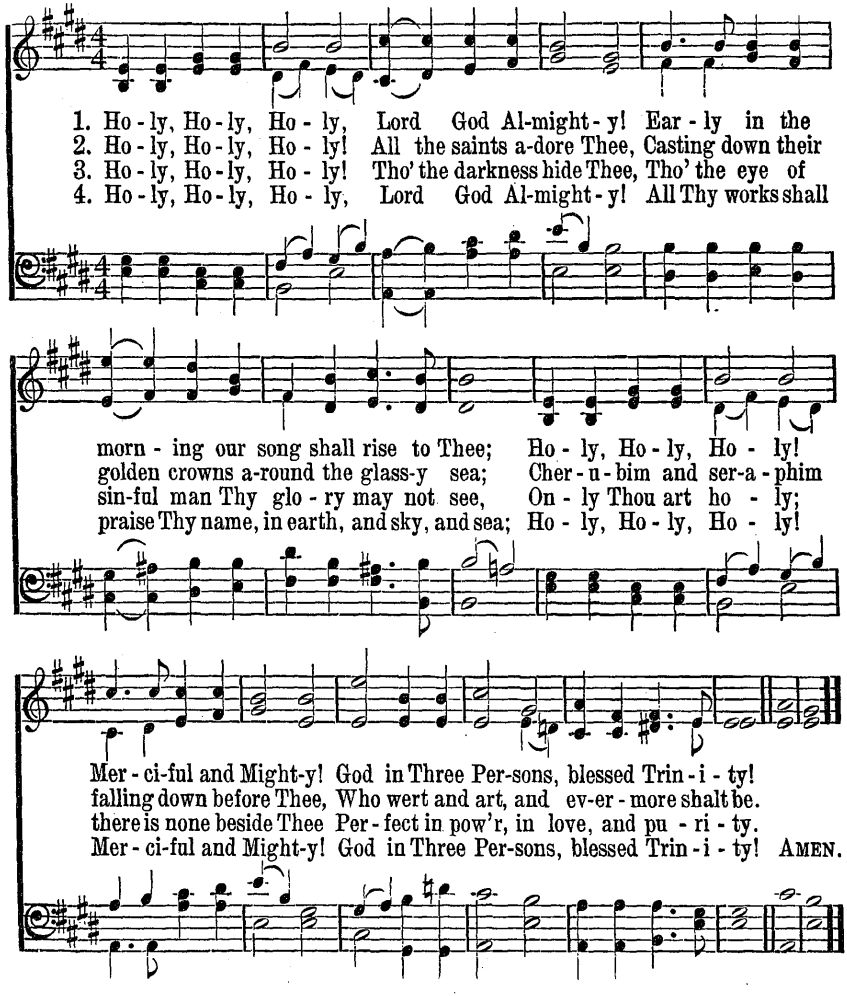


Lord, This Day Thy Children Meet



9 Holy, Holy, Holy

Reginald Heber, 1826. *Nicæa. 11. 12. 12. 10.* John B. Dykes, 1861.



10 Come, Thou Almighty King

Italian Hymn. 6. 6. 4. 6. 6. 6. 4.

Charles Wesley, 1757. Felice de Giardini, 1769.

1. Come, Thou al - might - y King, Help us Thy name to sing,
2. Come, Thou In - car - nate Word, Gird on Thy might - y sword,
3. Come, Ho - ly Com - fort - er, Thy sa - cred wit - ness bear,
4. To the great One and Three, E - ter - nal prais - es be

Help us to praise! Fa - ther all - glo - ri - ous, O'er all vic-
Our prayer at - tend; Come, and Thy peo - ple bless, And give Thy
In this glad hour: Thou who al - might - y art, Now rule in
Hence, ev - er - more: His sov-'reign maj - es - ty May we in

to - ri - ous, Come, and reign o - ver us, An - cient of days!
Word suc-cess: Spir - it of ho - li - ness, On us de - scend!
ev - 'ry heart, And ne'er from us de - part, Spir - it of pow'r!
glo - ry see, And to e - ter - ni - ty Love and a - dore! A - MEN.

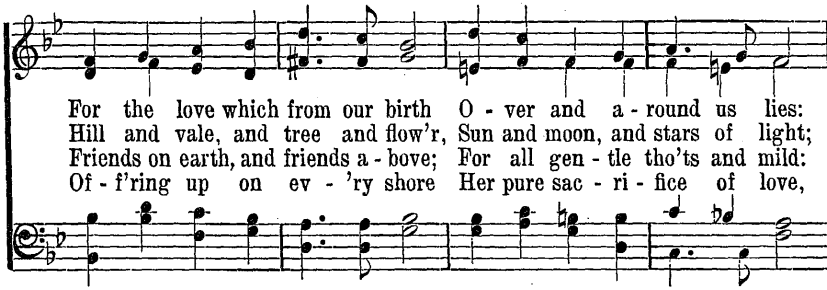
11 For the Beauty of the Earth

St. Athanasius. 7. 7. 7. 7. 7. 7. 7.

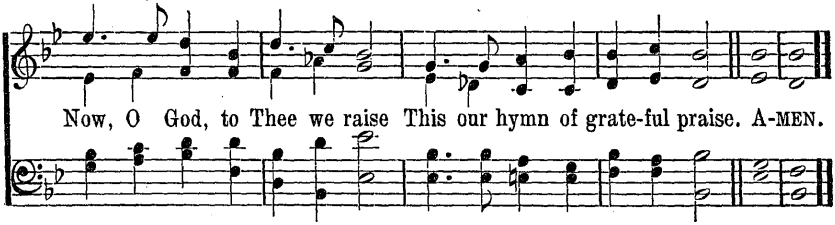
Folliott S. Pierpont, 1864. Edward J. Hopkins, 1872.

1. For the beau - ty of the earth, For the beau - ty of the skies,
2. For the won - der of each hour Of the day and of the night,
3. For the joy of hu - man love, Broth-er, sis - ter, par - ent, child,
4. For Thy Church, that ev - er - more Lift - eth ho - ly hands a - bove,

For the Beauty of the Earth

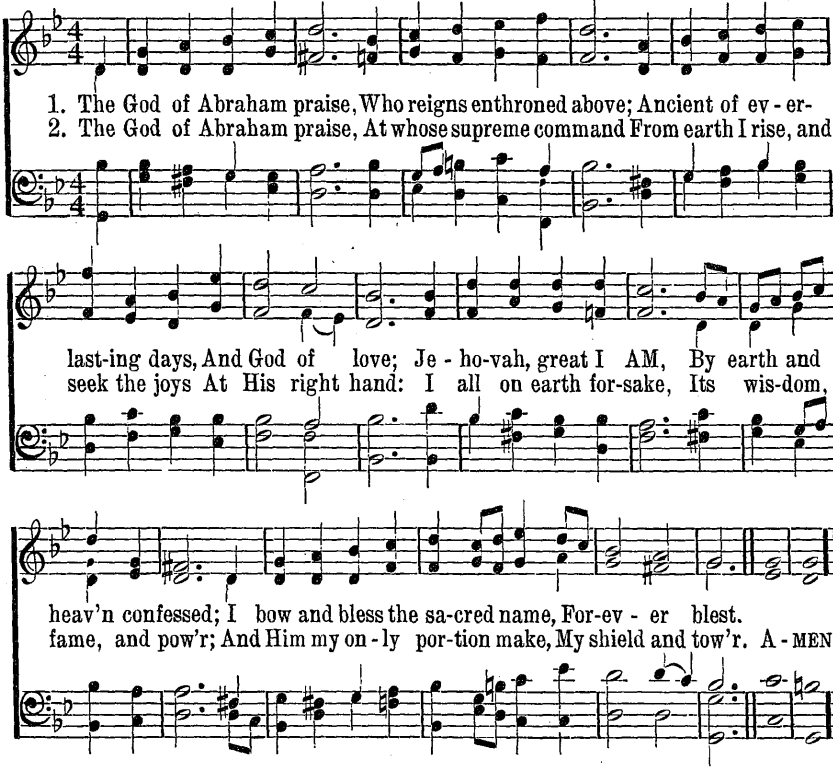


REFRAIN.



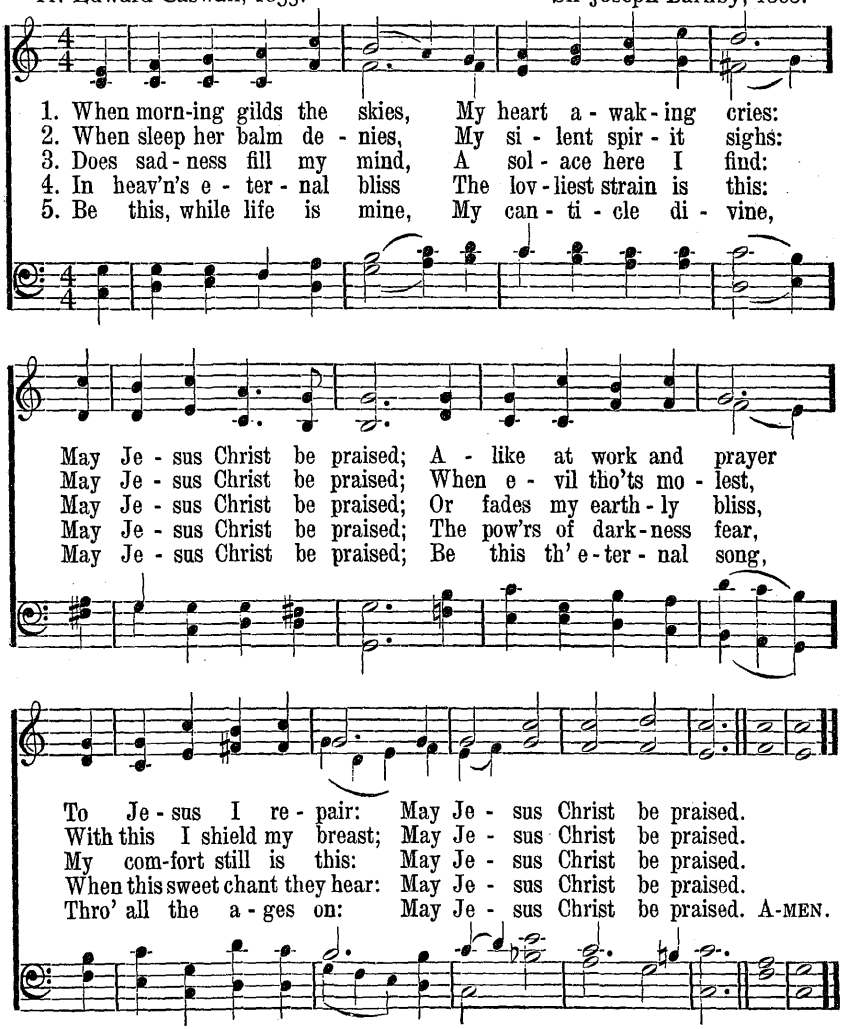
12 The God of Abraham Praise

Thomas Olivers, c. 1770. *Leoni. 6. 6. 8. 4. D.* Hebrew Melody.



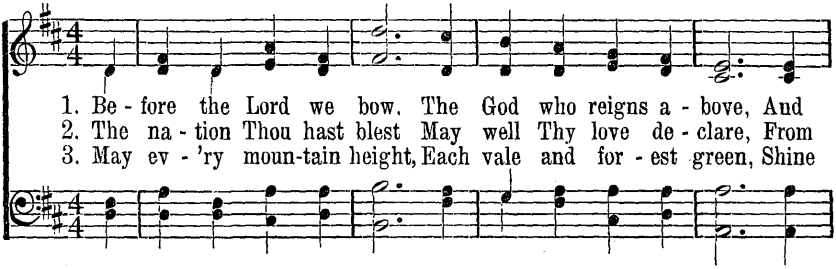
13 When Morning Gilds the Skies

German, 19th Century. *Laudes Domine. 6s.*
Tr. Edward Caswall, 1853. Sir Joseph Barnby, 1868.

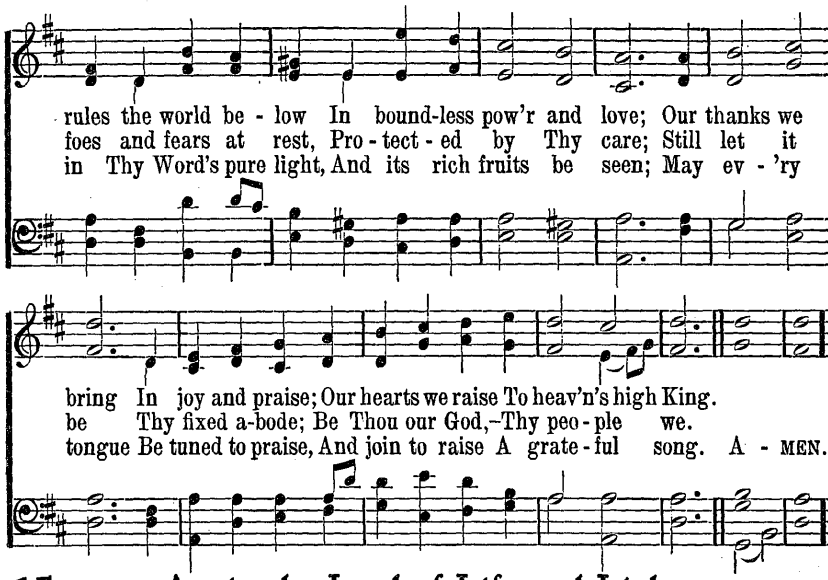


14 Before the Lord We Bow

F. S. Key, 1779–1843. *Darwall. 6. 6. 6. 6. 8. 8.* John Darwall, 1770.



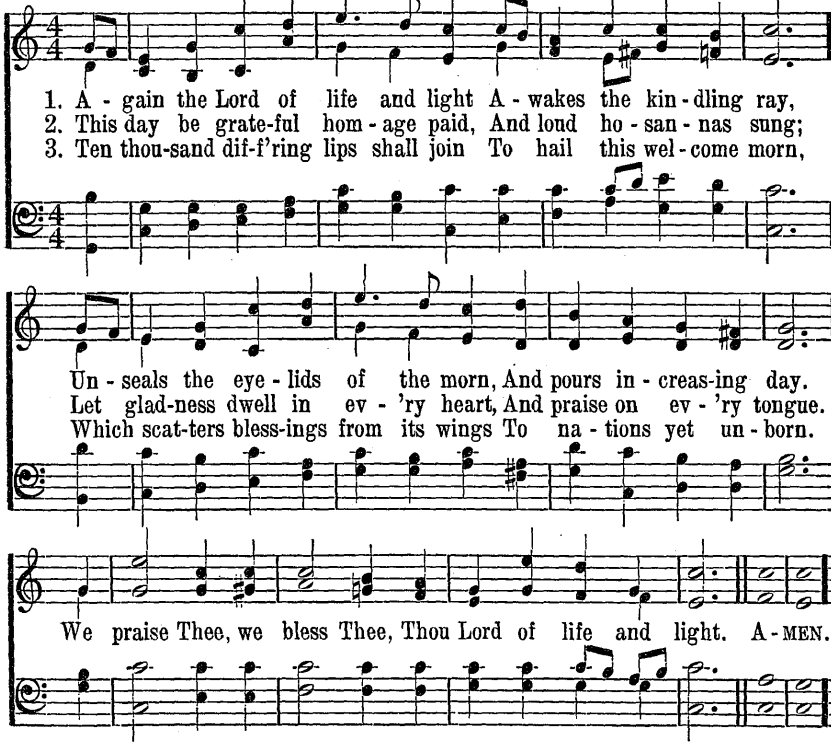
Before the Lord We Bow



15 Again the Lord of Life and Light

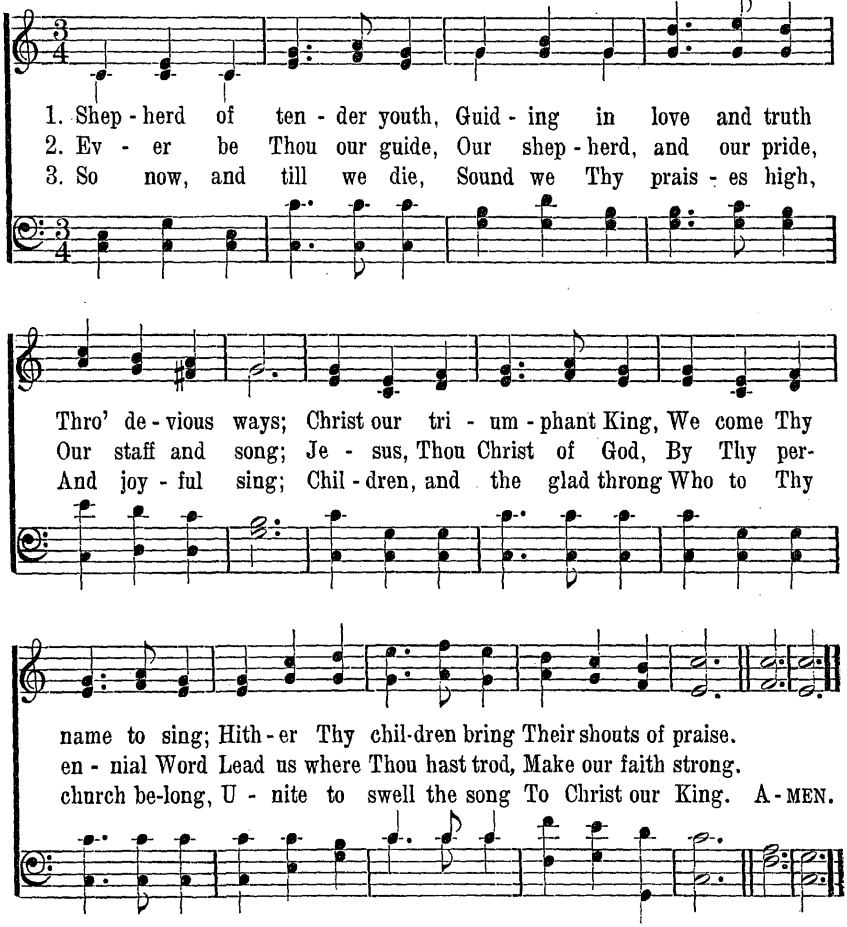
Marschner. C. M. With Refrain.

A. L. Barbauld, 1743–1825. H. A. Marschner, 1795–1866.



16 Shepherd of Tender Youth

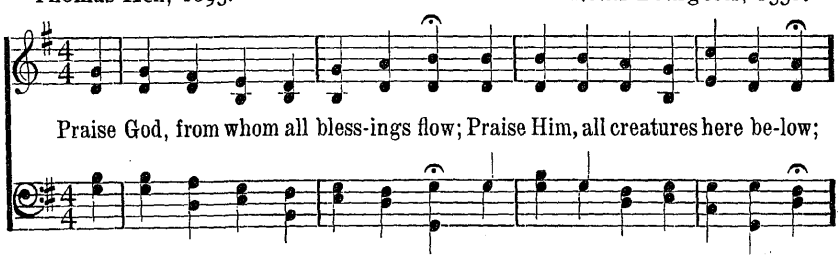
Clement of Alexandria. *Dort. 6. 6. 4. 6. 6. 6. 4.*
Tr. by Henry M. Dexter, adpt. Lowell Mason, 1792–1872.



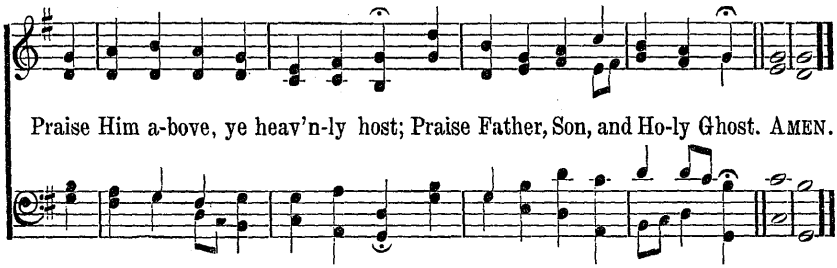
17 Praise God, From Whom All Blessings Flow

Old Hundredth. L. M.

Thomas Ken, 1695. Louis Bourgeois, 1551.



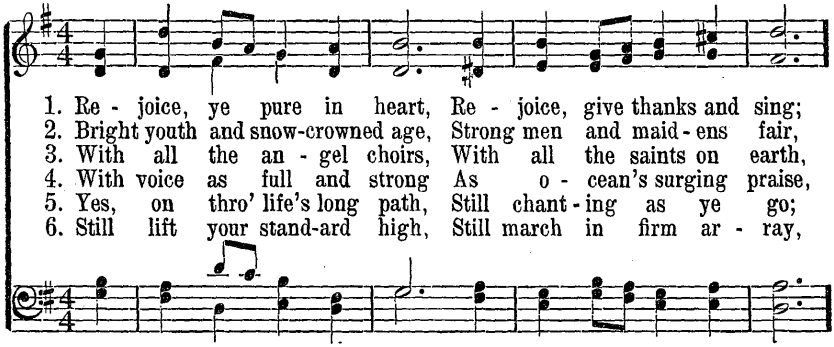
Praise God, From Whom All Blessings Flow

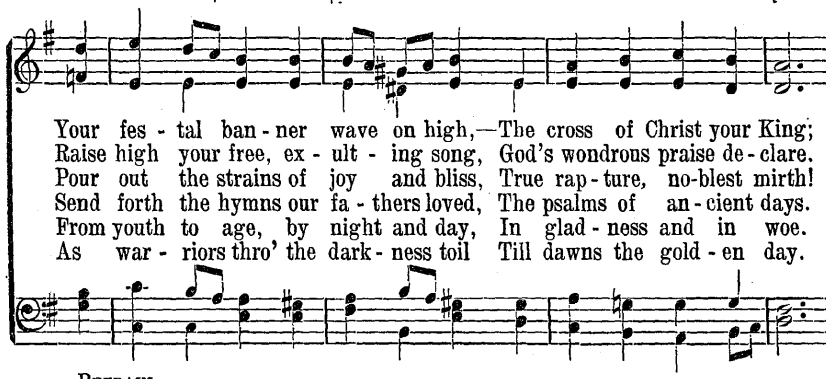


18 Rejoice, Ye Pure In Heart

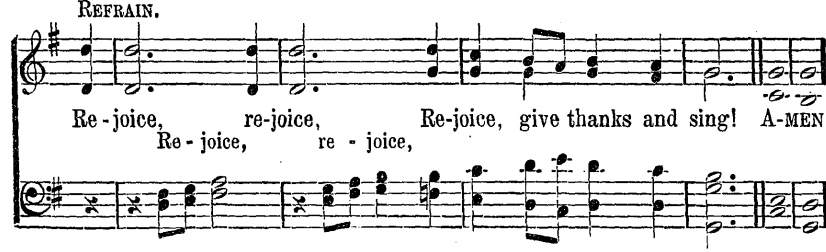
Marion. S. M. With Refrain.

Edward A. Plumtre, 1865. Arthur H. Messiter, 1883.





REFRAIN.

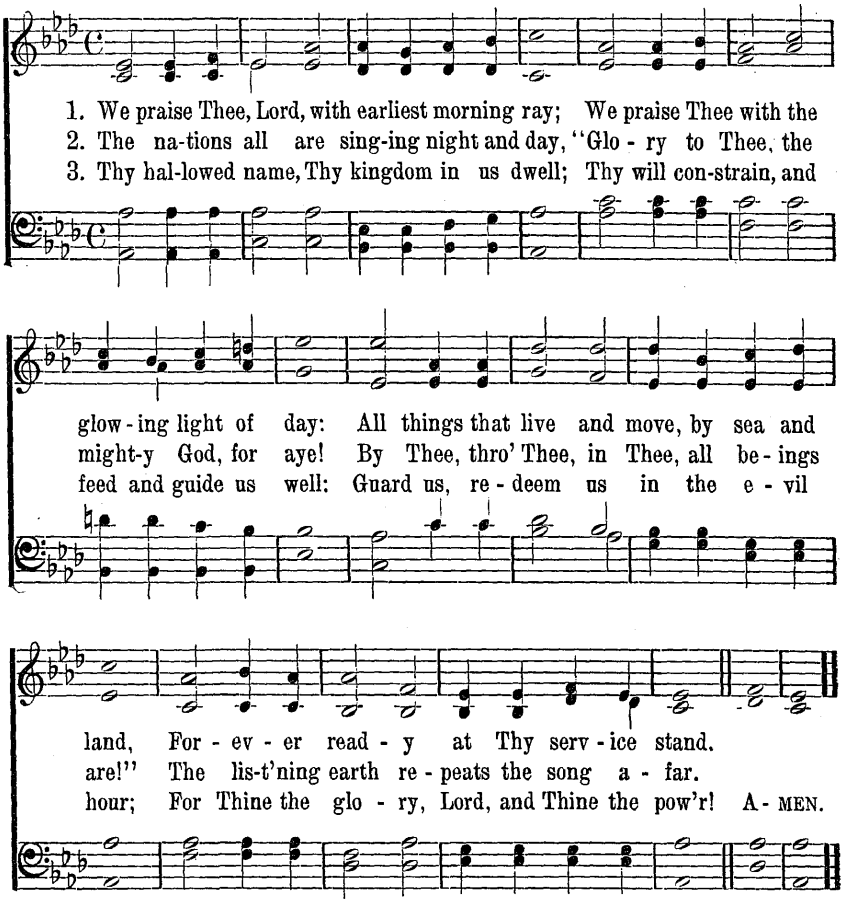


19 We Praise Thee, Lord

Benediction. 10s.

Johann Franck, 1655.
Tr. by Catherine Winkworth.

Edward J. Hopkins, 1868.

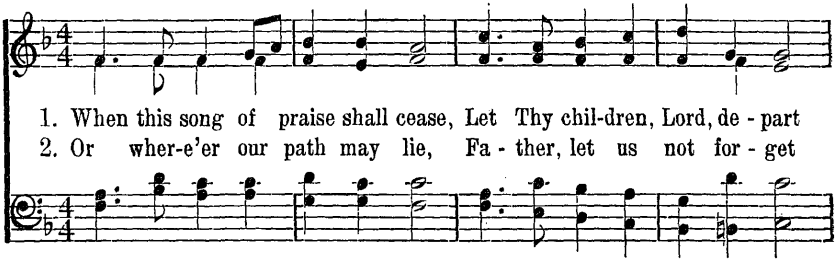


20 When This Song of Praise Shall Cease

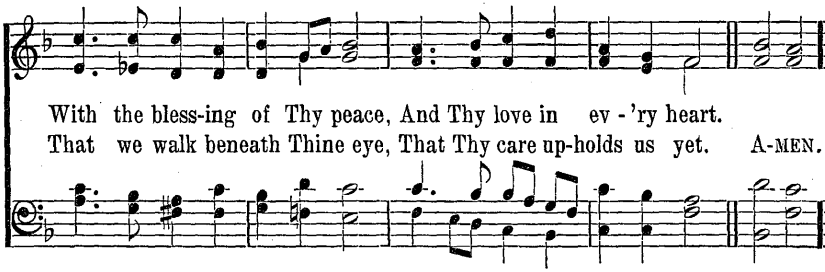
Glebe Field. 7s.

W. C. Bryant, 1869.

Rev. J. B. Dykes, 1874.



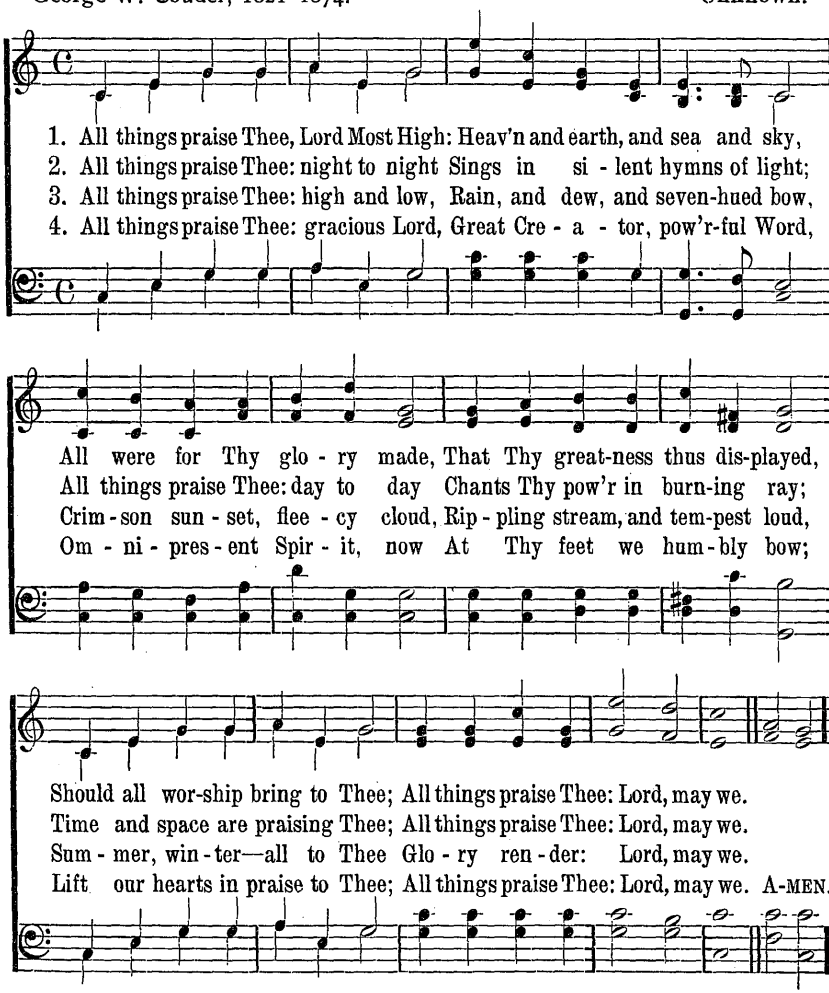
When This Song of Praise Shall Cease



21 All Things Praise Thee, Lord Most High

Harper. 7s. 6 l.

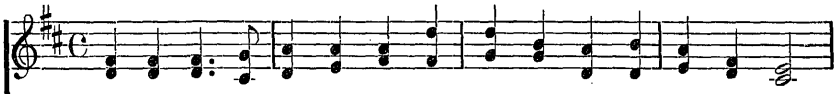
George W. Couder, 1821–1874. Unknown.



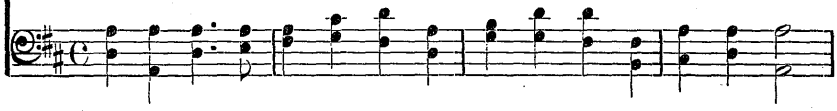
22 At Thy Feet, Our God and Father

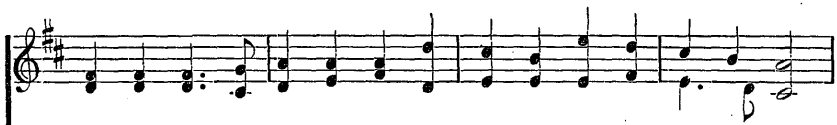
St. Asaph. 8. 7. 8. 7. D.

James D. Burns, 1823–1864. William S. Bambridge, 1872.

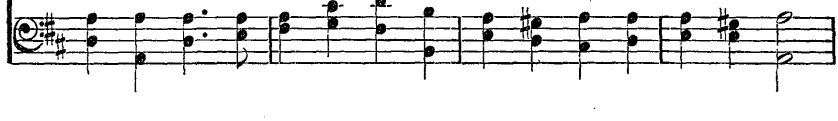


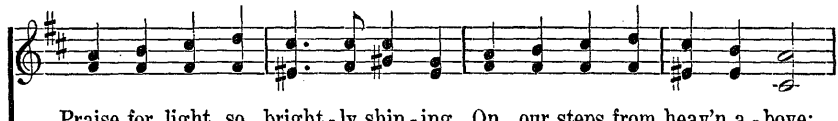
1. At Thy feet, our God and Fa - ther, Who hast blessed us all our days,
2. Je - sus, for Thy love most ten - der On the cross for sin-ners shown,
3. Ev - 'ry day will be the bright-er When Thy gra-cious face we see;



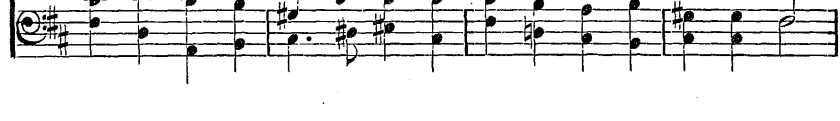


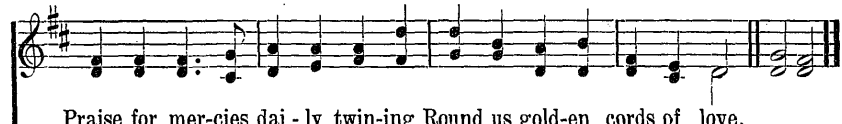
We with grate-ful hearts would gather To be - gin the day with praise;
We would praise Thee and sur-ren - der All our hearts to be Thine own.
Ev - 'ry bur - den will be light - er When we know it comes from Thee.



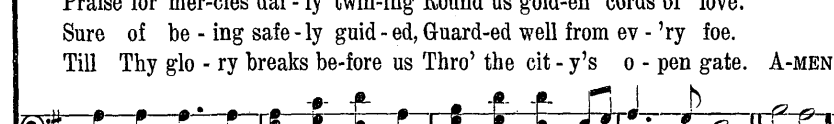


Praise for light so bright - ly shin - ing On our steps from heav'n a - bove;
With so blest a friend pro-vid - ed, We up - on our way would go;
Spread Thy love's broad ban-ner o'er us, Give us strength to serve and wait,





Praise for mer-cies dai - ly twin-ing Round us gold-en cords of love.
Sure of be - ing safe - ly guid - ed, Guard-ed well from ev - 'ry foe.
Till Thy glo - ry breaks be-fore us Thro' the cit - y's o - pen gate. A-MEN.



23 For All Thy Care We Bless Thee

Savoy Chapel. 7. 6. 7. 6. D.

Sarah Doudney, 1871. J. Baptiste Calkin, 1887.

1. For all Thy care we bless Thee, O Fa - ther, God of might!
2. For all Thy love we bless Thee, No mor - tal lips can speak
3. For all Thy truth we bless Thee; Our hu - man vows are frail,
4. O teach us how to praise Thee, And touch our lips with fire!

For gold - en hours of morn - ing, And qui - et hours of night;
Thy com - fort to the wea - ry, Thy pit - y for the weak:
But through the strife of a - ges Thy word can nev - er fail;
Yea, let Thy Dove de - scend - ing, Our hearts and minds in - spire;

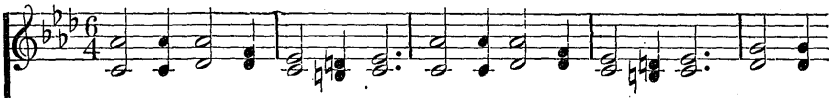
Thine is the arm that shields us When dan - ger threat-ens nigh,
By Thee life's path is bright - ened With sun - shine and with song;
The king-doms shall be bro - ken, The might - y ones will fall,
Thus toil - ing, watch-ing, sing - ing, We tread our on - ward way,

And Thine the hand that yields us Rich gifts of earth and sky.
The heav - y loads are light-ened, The fee - ble hearts made strong.
The prom - ise Thou hast spo - ken Shall tri - umph o - ver all.
And ev - 'ry hour is bring - ing Near - er the dawn of day. A-MEN.

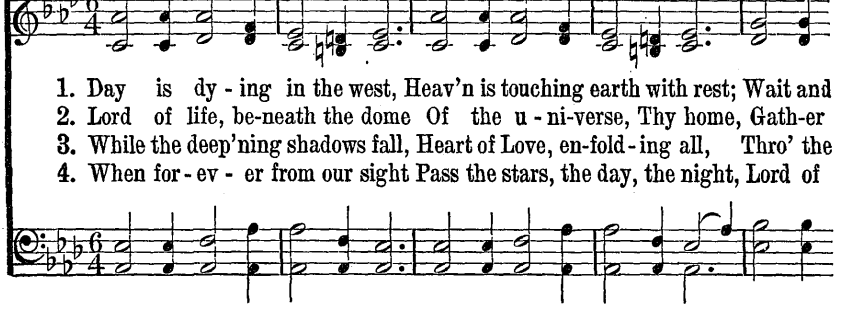
24 Day is Dying in the West

Chautauqua. 7. 7. 7. 7. 4. With Refrain.

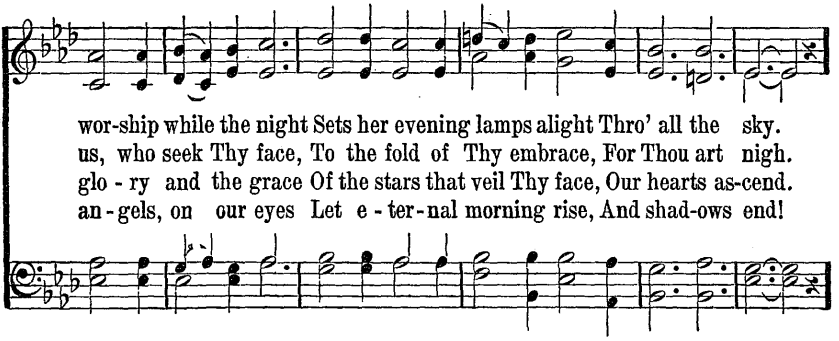
Mary A. Lathbury, 1880. William F. Sherwin, 1877.



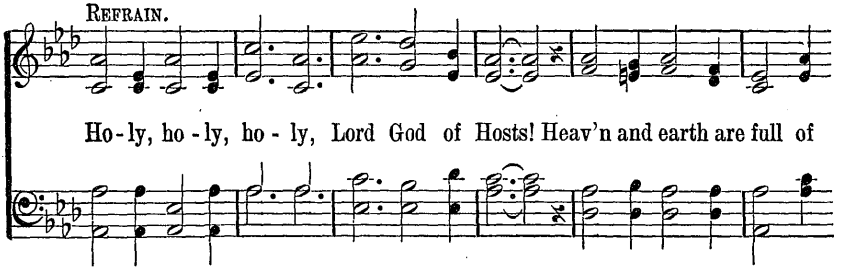
1. Day is dy - ing in the west, Heav'n is touching earth with rest; Wait and
2. Lord of life, be-neath the dome Of the u - ni-verse, Thy home, Gath-er
3. While the deep'ning shadows fall, Heart of Love, en-fold - ing all, Thro' the
4. When for - ev - er from our sight Pass the stars, the day, the night, Lord of



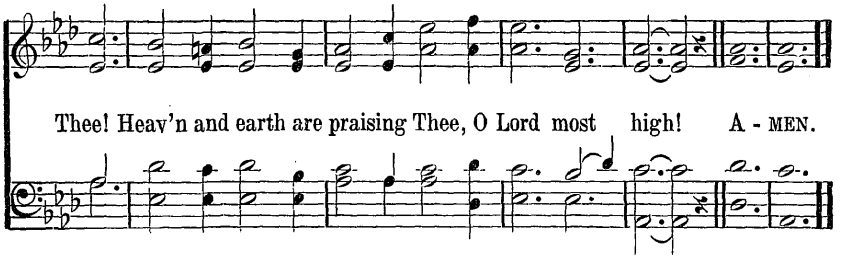
wor-ship while the night Sets her evening lamps alight Thro' all the sky.
us, who seek Thy face, To the fold of Thy embrace, For Thou art nigh.
glo - ry and the grace Of the stars that veil Thy face, Our hearts as-cend.
an - gels, on our eyes Let e - ter - nal morning rise, And shad-ows end!



REFRAIN.



Ho - ly, ho - ly, ho - ly, Lord God of Hosts! Heav'n and earth are full of



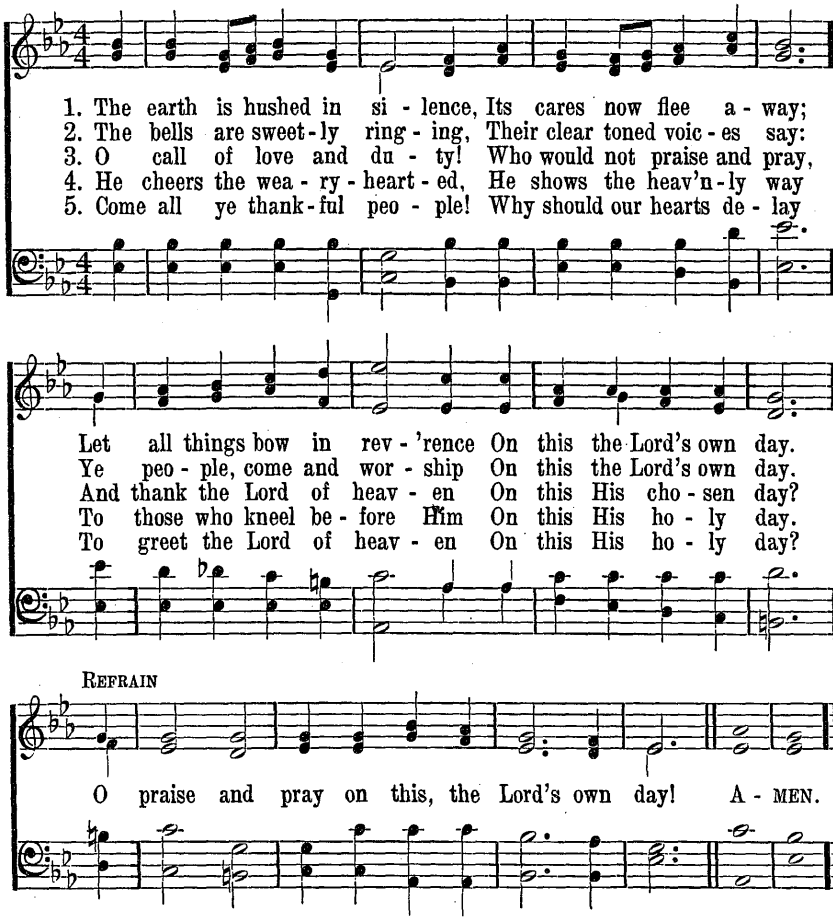
Thee! Heav'n and earth are praising Thee, O Lord most high! A - MEN.

25 The Earth Is Hushed in Silence

Lord's Day. 7. 6. 7. 6. With Refrain

FROM "FIFTH READER," ED. MUS. COURSE. GINN & CO., PUBLISHERS. BY PERMISSION.

Anonymous. Felix Mendelssohn, 1809–1847.



26 Thou Hast Been Our Guide This Day

Chautauqua. Music, No. 24.

1 Thou hast been our guide this day,
Thou hast led us all the way,
Thou hast been our Sun and Shield,
Grateful hearts to Thee we yield,
While Thou art nigh.

REFRAIN.
Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of Thee,
Heaven and earth are praising Thee,
O Lord most high.

2 For the gift of strength and health,
And for friendship's boundless wealth,
For the power to think aright,
For religion's guiding light,
We give Thee thanks.—*Ref.*

3 Guard us through the hours of night,
And with morn's returning light,
Grant to each of us, we pray,
Strength to serve Thee all the day,
For Thine we are.—*Ref.*

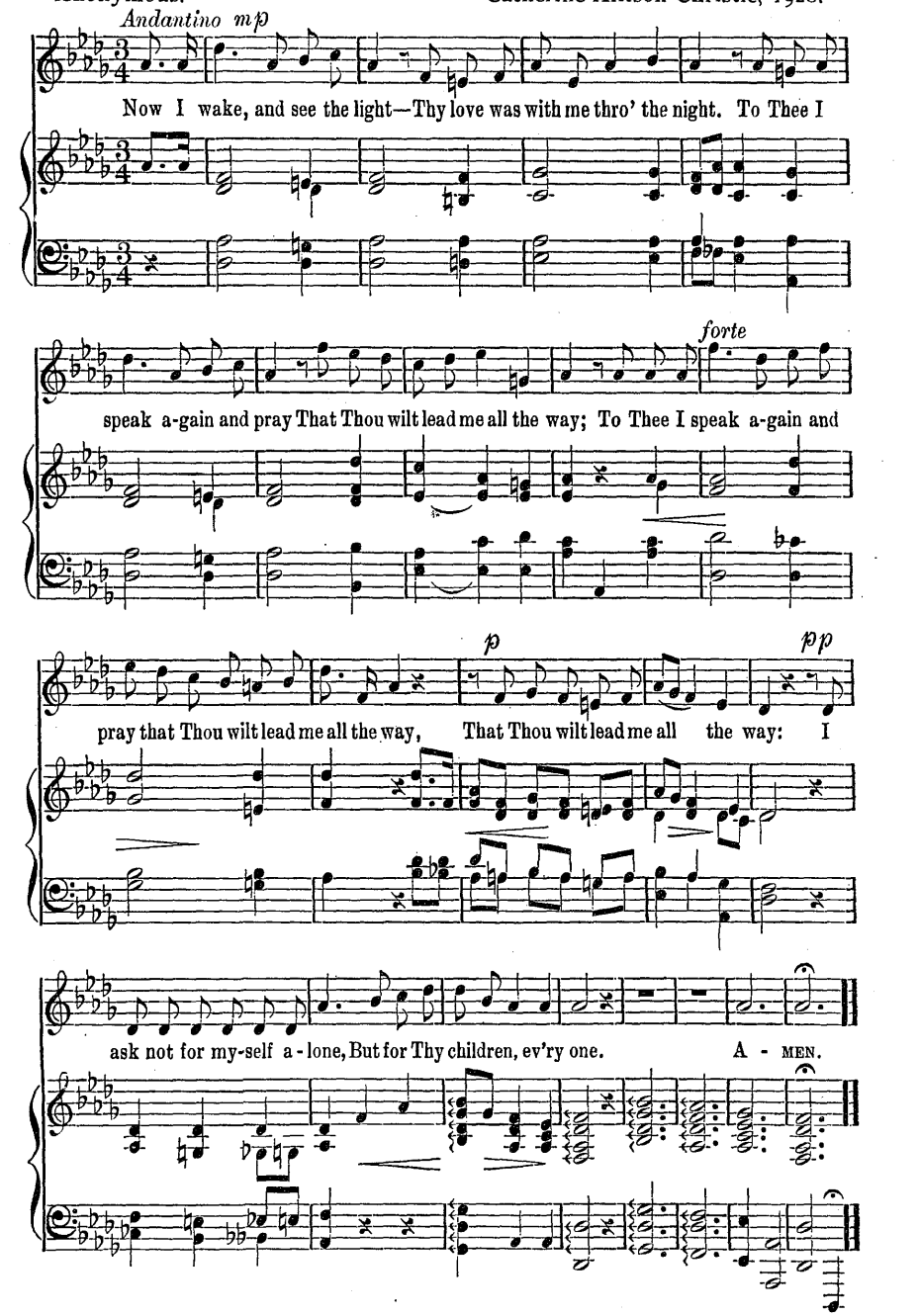
J. R. Marcum, 1917.

27 Now I Wake, and See the Light

A Morning Prayer.

COPYRIGHT, 1929, BY E. O. EXCELL, JR.

Anonymous. Catherine Allison Christie, 1928.



Hear Us, Our Father!

Curfew. 11. 10. 11. 10.

Anonymous, 1860. Frederick C. Maker, 1844–

1. Hear us, our Fa - ther! we know thou wilt hear us;
2. Love us, our Fa - ther! we know thou wilt love us;
3. Aid us, our Fa - ther! we know thou wilt aid us;
4. Hear us. our Fa - ther! and help us and love us,

Nor need our voi - ces as - cend far a - way; . . .
We are Thy chil - dren, we turn un - to Thee; . . .
We are so fee - ble, and Thou art so strong; . .
Till more and more of Thy - self we shall know, . . .

Thou art a - round us, be - side us, with - in us:
For all a - round us, with - in us, a - bove us,
Al - might - y Pow - er that made us and keeps us,
Wheth - er we go to the bright world a - bove us,

Thou wilt at - tend when we ear - nest - ly pray.
Proofs of Thine in - fi - nite kind - ness we see.
Thou wilt pro - tect us from dan - ger and wrong.
Or stay to serve Thee in homes here be - low. A - MEN.

29 Every Morning Mercies New

Kelso. 7s.

Greville Phillimore, 1863. Edward J. Hopkins, 1872.

1. Ev - 'ry morn - ing mer - cies new Fall as fresh as morn - ing dew;
2. Let our prayers each morn pre-vail, That these gifts may nev - er fail;

Ev - 'ry morn-ing let us pay Trib - ute with the ear - ly day;
And, as we con - fess the sin And the tempt-er's pow'r with - in,

For Thy mer-cies, Lord, are sure, Thy com-pas - sion doth en-dure.
Ev - 'ry morn-ing, for the strife, Feed us with the bread of life. A-MEN.

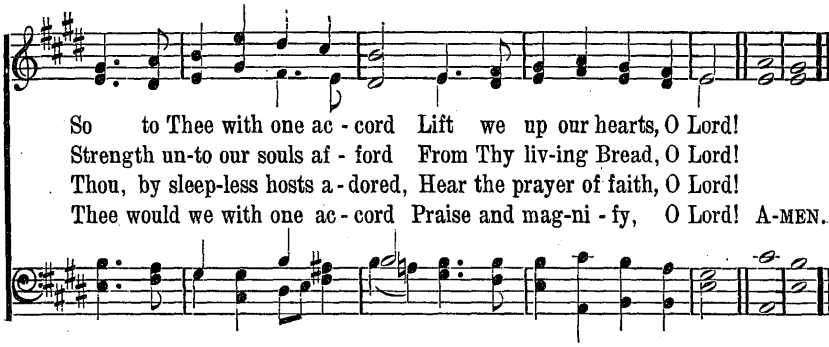
30 As the Sun Doth Daily Rise

Innocents. 7s.

Anon. (Latin.) Tr. by "O. B. C."
Recast by Earl Nelson, 1864. "The Parish Choir," 1850.

1. As the sun doth dai - ly rise, Bright'ning all the morn-ing skies,
2. Day by day pro - vide us food, For from Thee come all things good:
3. When the sun with-draws his light, When we seek our beds at night,
4. Praise we, with the heav'n-ly host, Fa - ther, Son, and Ho - ly Ghost;

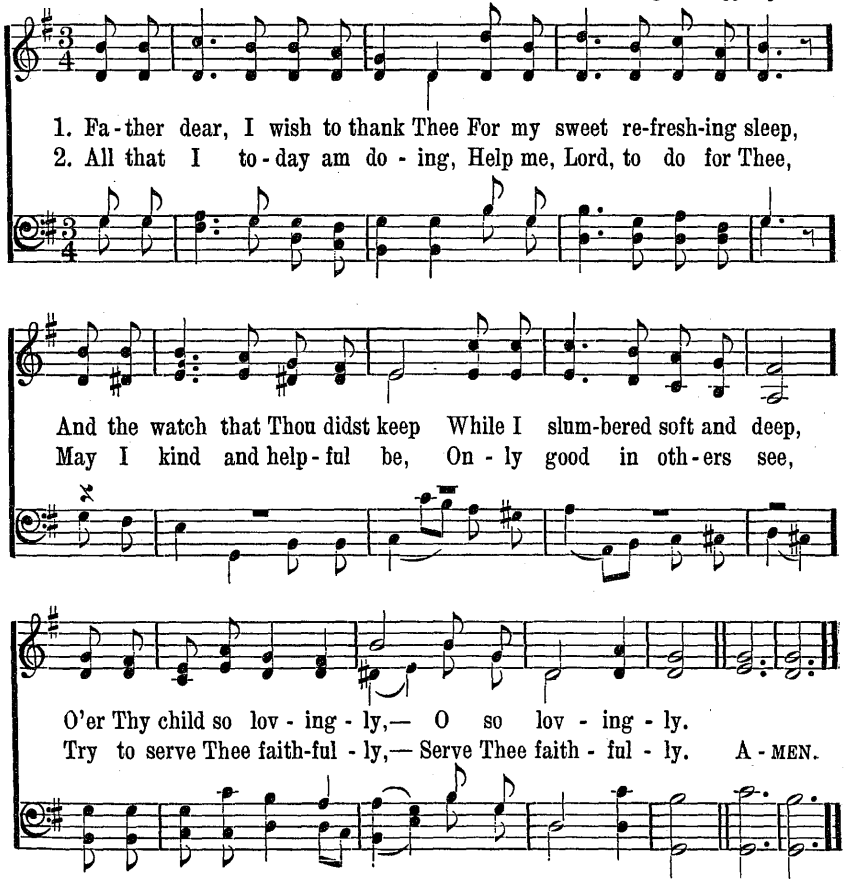
As the Sun Doth Daily Rise



31 Father Dear, I Wish to Thank Thee

Rheinberger. 8. 7. 7. 7. 7. 5.

Anon. J. Rheinberger, 1839–1901.

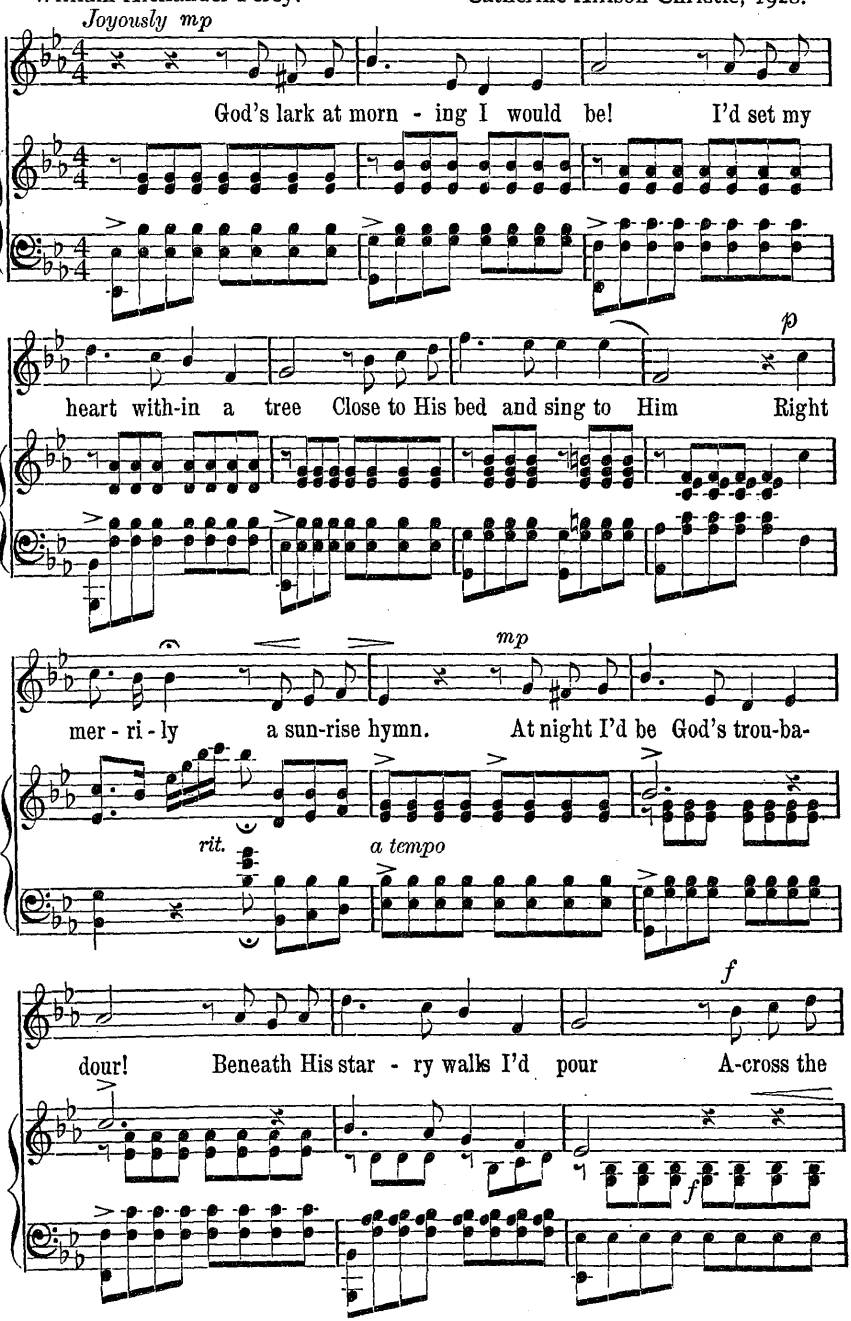


God's Lark At Morning I Would Be

A Little Page's Song, 13th Century.

COPYRIGHT, 1929, BY E. O. EXCELL, JR.

William Alexander Percy. Catherine Allison Christie, 1928.



God's Lark At Morning I Would Be.

rit. *rit.*

moat, such roun - de - lays He'd love me sure— and may-be

praise!

Ped.

33 Father, Hear the Prayer We Offer

Love M. Willis, 1859. *Carter. 8. 7. 8. 7.* Edmund S. Carter, 1874.

1. Fa - ther, hear the prayer we of - fer; Not for ease that prayer shall be,
2. Not for - ev - er in green pas-tures Do we ask our way to be;
3. Not for - ev - er by still wa-ters Would we i - dly qui - et stay;
4. Be our strength in hours of weakness; In our wand'rings be our guide;

But for strength, that we may ev - er Live our lives cou-ra-geous-ly.
But the steep and rug-ged pathway May we tread re - joic-ing - ly.
But would smite the liv - ing fountains From the rocks a-long the way.
Thro' en-deav - or, fail - ure, dan-ger, Fa - ther, be Thou at our side. A-MEN.

34 Savior, Hear Us, We Pray

Lucy. 6s. With Refrain.

Johannes Brahms, 1833–1897.
Arranged by A. Cortada.

W. W. Ellsworth.

1. Sav - ior, hear us, we pray, Keep us safe thro' this day;
2. Be our Guard - ian and Guide; May we walk by Thy side

Keep our lives free from sin, And our hearts pure with - in.
Till the eve - ning shades fall O - ver us— o - ver all.

REFRAIN

Je - sus, Lord, hear our prayer, May we rest in Thy care;

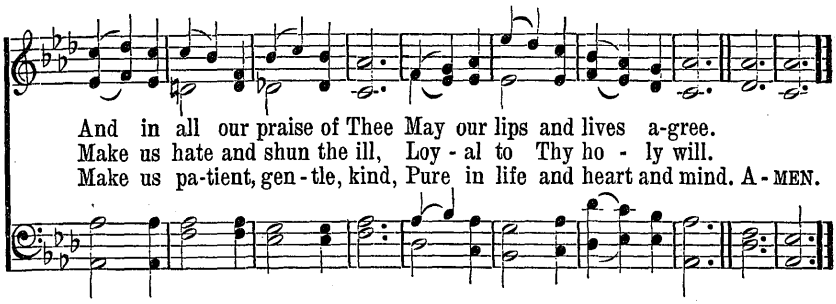
Je - sus, Lord, hear our prayer, May we rest in Thy care. A - MEN.

35 Lord, As We Thy Name Profess

Edwin P. Parker, 1890. *Haven. 7s.* Edwin Lemare, 1840.

1. Lord, as we Thy name pro - fess, May our hearts Thy love con - fess;
2. Make us res - o - lute to do What Thou showest to be true;
3. May Thy yoke be meek - ly worn, May Thy cross be brave-ly borne;

Lord, As We Thy Name Profess



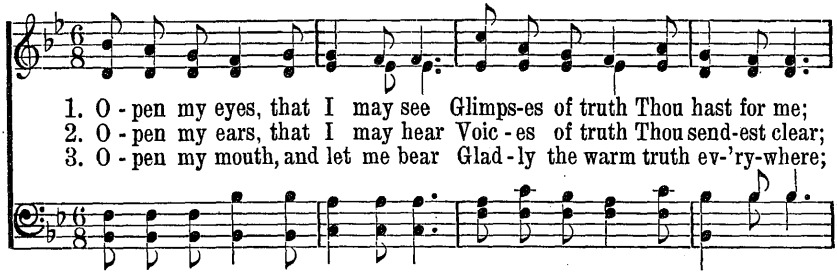
36 Open My Eyes That I May See

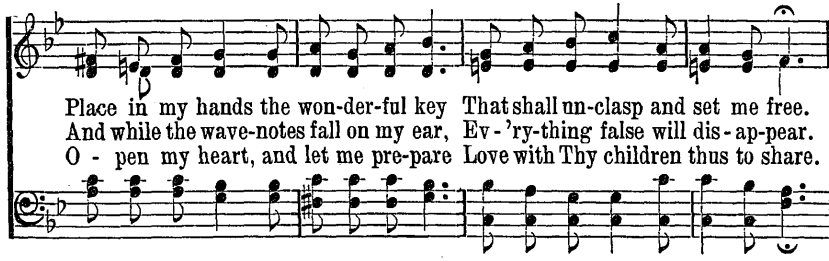
8. 8. 9. 8. With Refrain.

Clara H. Scott.

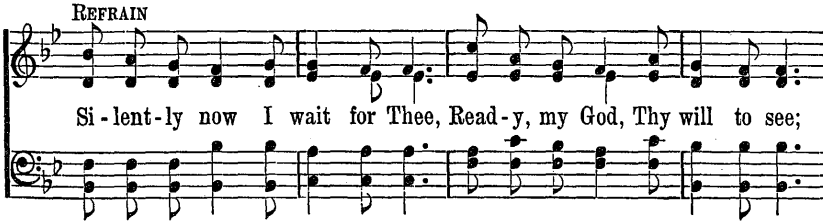
COPYRIGHT, 1923, BY H. F. SAYLES. RENEWAL.
FRANKLIN E. HATHAWAY, OWNER.

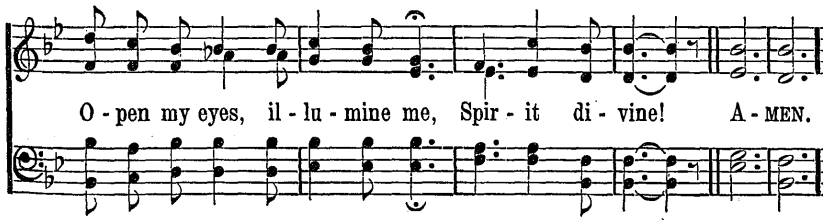
Mrs. Clara H. Scott.





REFRAIN

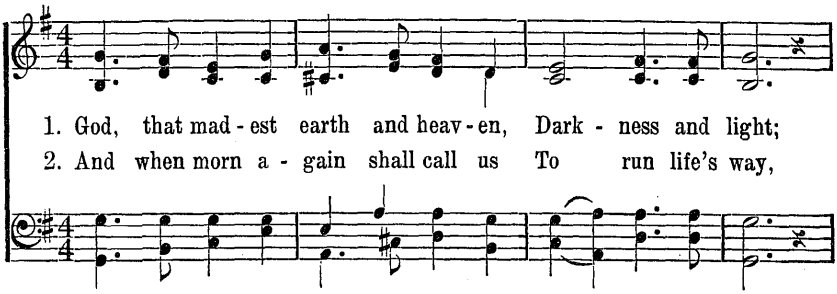




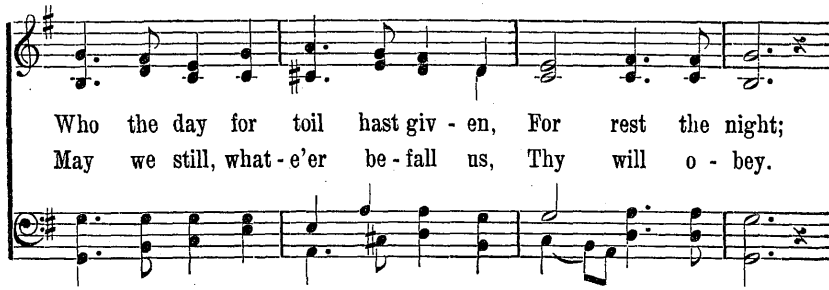
37 God, That Madest Earth and Heaven

Ar Hyd Y Nos. 8. 4. 8. 4. 8. 8. 8. 4.

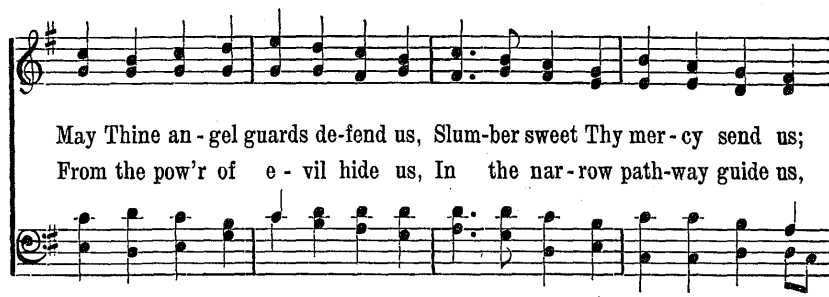
Bishop Reginald Heber, 1783–1826. Welsh Traditional Melody.
Rev. William Mercer, 1864. Harmonized by L. O. Emerson, 1906.



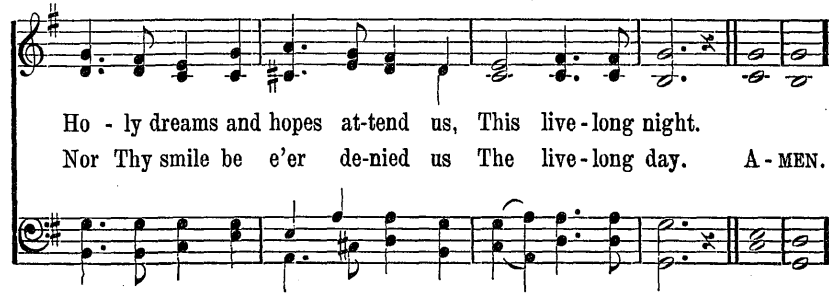
1. God, that mad - est earth and heav - en, Dark - ness and light;
2. And when morn a - gain shall call us To run life's way,



Who the day for toil hast giv - en, For rest the night;
May we still, what - e'er be - fall us, Thy will o - bey.



May Thine an - gel guards de-fend us, Slum-ber sweet Thy mer - cy send us;
From the pow'r of e - vil hide us, In the nar - row path-way guide us,

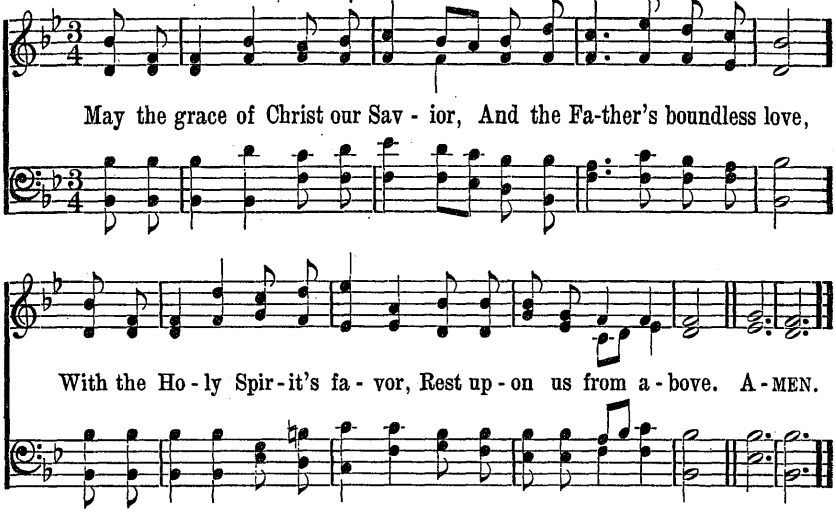


Ho - ly dreams and hopes at-tend us, This live - long night.
Nor Thy smile be e'er de-nied us The live - long day. A - MEN.

38 May the Grace of Christ Our Savior

Stockwell. 8. 7. 8. 7.

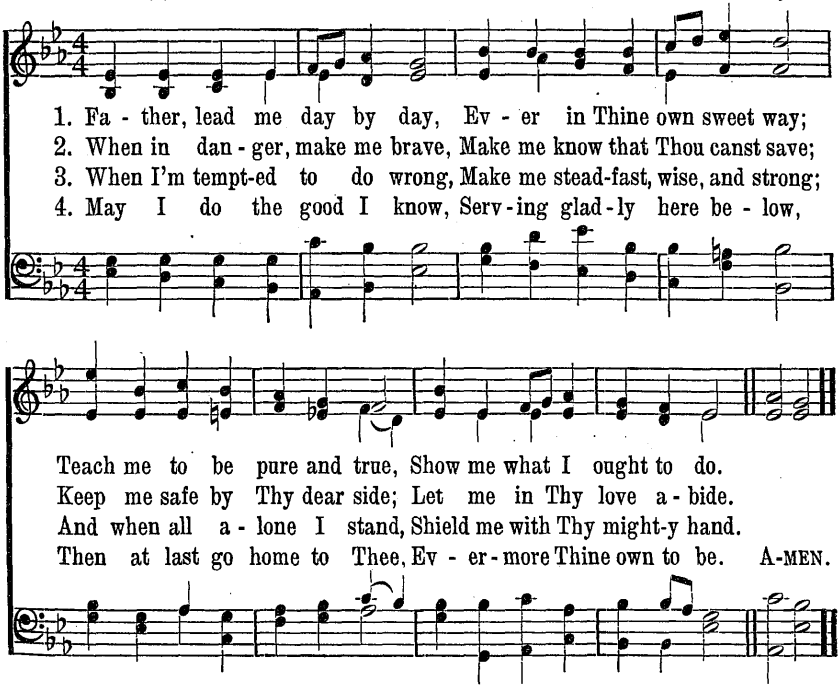
John Newton, 1779. Darius E. Jones, 1815–1881.



39 Father, Lead Me Day by Day

Posen. 7s.

John P. Hopps, 1877. Georg C. Strattner, 1691.



40 The Lord Be with Us as We Bend

Rev. John Ellerton, 1870. *Dalehurst. C. M.* Arthur Cottman, 1874.

1. The Lord be with us as we bend His bless-ing to re-ceive;
2. The Lord be with us as we walk A-long our home-ward road;
3. The Lord be with us till the night En-fold our day of rest;
4. The Lord be with us through the hours Of slum-ber calm and deep,

His gift of peace on us de-scend, Be-fore His courts we leave.
In si-lent tho't or friend-ly talk Our hearts be near to God.
Be He of ev-'ry heart the Light, Of ev-'ry home the Guest.
Pro-tect our homes, re-new our pow'rs, And guard us while we sleep. A-MEN.

41 Now the Day is Over

Merrial. 6. 5. 6. 5.

Sabine Baring-Gould, 1865. Joseph Barnby, 1868.

1. Now the day is o-ver, Night is draw-ing nigh,
2. Je-sus, give the wea-ry Calm and sweet re-pose;
3. Grant to lit-tle chil-dren Vi-sions bright of Thee;
4. Thro' the long night-watch-es, May Thine an-gels spread
5. When the morn-ing wak-ens, Then may I a-rise

Shad-ows of the eve-ning Steal a-cross the sky.
With Thy ten-d'rest bless-ing May our eye-lids close.
Guard the sail-ors toss-ing On the deep blue sea.
Their white wings a-bove me, Watch-ing round my bed.
Pure and fresh and sin-less In Thy ho-ly eyes. A-MEN.

eve-ning Steal a-cross the sky.

42 With Happy Voices Singing

Berthold. 7. 6. 7. 6. D.

William G. Tarrant, 1888. Berthold Tours, 1872.

1. With hap - py voi - ces sing - ing, Thy chil - dren, Lord, ap - pear;
2. For tho' no eye be - holds Thee, No hand Thy touch may feel,
3. And shall we not a - dore Thee, With more than joy - ous song,

Their joy - ous prais - es bring - ing In an - thems full and clear.
Thy u - ni - verse un - folds Thee, Thy star - ry heav'ns re - veal.
And live in truth be - fore Thee, All beau - ti - ful and strong?

For skies of gold - en splen - dor, For az - ure roll - ing sea,
The earth and all its glo - ry, Our homes and all we love,
Lord, bless our souls' en - deav - or Thy serv - ants true to be,

For blos-soms sweet and ten - der, O Lord, we wor - ship Thee.
Tell forth the won - drous sto - ry Of One who reigns a - bove.
And thro' all life, for - ev - er, To live our praise to Thee. A-MEN.

43 Let the Whole Creation Cry

Roland. 7s. D.

Stopford A. Brooke, 1881. Caleb Simper, 1856–

1. Let the whole cre - a - tion cry, Glo - ry to the Lord on high!
2. Chant His hon - or, o - cean fair! Earth, soft rush-ing thro' the air;
3. War - riors fight-ing for the Lord, Proph-ets burn - ing with His word,

Heav'n and earth, a - wake and sing, "God is good, and there-fore King."
Sun - shine, darkness, cloud and storm, Rain and snow, His praise per-form.
Men and wom-en, young and old, Raise the an - them man - i - fold.

Praise Him, all ye hosts a - bove, Ev - er bright and fair in love!
Let the blos-soms of the earth Join the u - ni - ver - sal mirth;
And let chil-dren's hap-py hearts In this wor-ship bear their parts:

Sun and moon, up - lift your voice; Night and stars in God re - joice.
Birds, with morn and dew e - late, Sing with joy at heav-en's gate.
Ho - ly, Ho - ly, Ho - ly, cry! Glo - ry be to God on High! A-MEN.

44 This is My Father's World

Terra Beata. S. M. D.

WORDS FROM "THOUGHTS FOR EVERY DAY LIVING."
COPYRIGHT, 1910, BY CHAS SCRIBNER'S SONS. USED BY PERMISSION.

Maltbie D. Babcock, 1901. Traditional English Melody.

1. This is my Fa - ther's world, And to my lis - t'ning ears All
2. This is my Fa - ther's world, The birds their car - ols raise, The
3. This is my Fa - ther's world, O let me ne'er for - get That

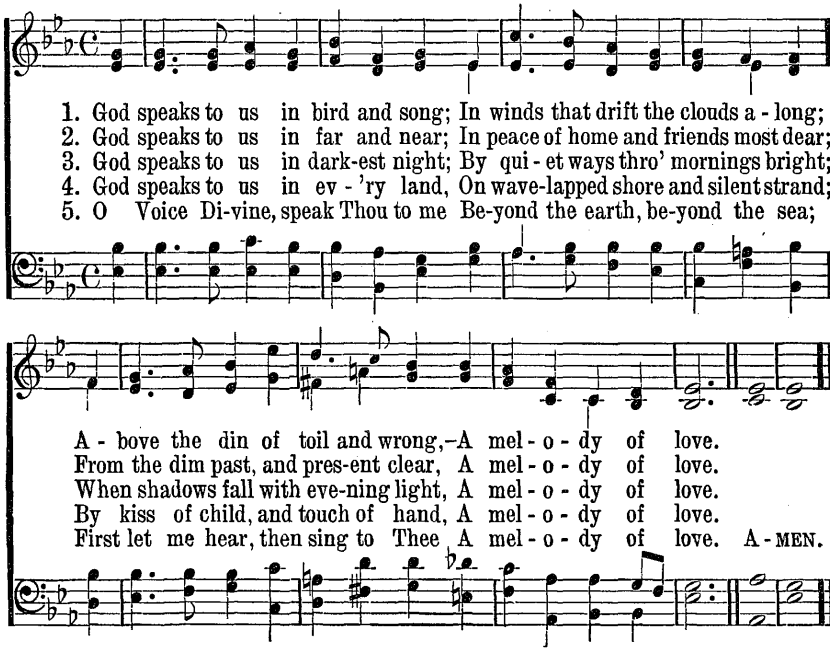
na - ture sings, and round me rings The mu - sic of the spheres.
morn-ing light, the lil - y white, De - clare their Mak - er's praise.
tho' the wrong seems oft so strong, God is the Rul - er yet.

This is my Fa-ther's world, I rest me in the thought Of
This is my Fa-ther's world, He shines in all that's fair; In the
This is my Fa-ther's world, The bat - tle is not done, Je-

rocks and trees, of skies and seas—His hand the won-ders wrought.
rus - tling grass I hear Him pass, He speaks to me ev-'ry-where.
sus who died shall be sat - is - fied, And earth and heav'n be one. A - MEN.

45 God Speaks to Us in Bird and Song

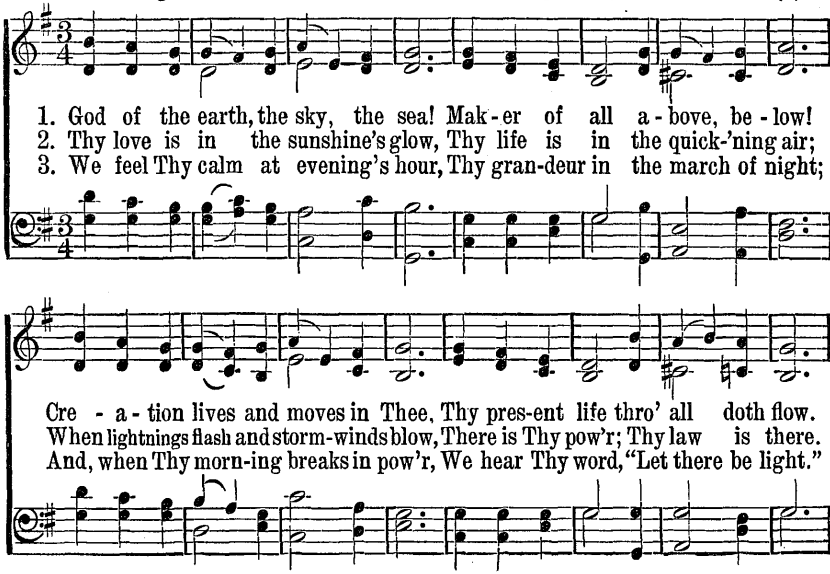
Joseph Johnson, 1888. *Elmhurst. 8. 8. 8. 6.* Edwin D. Drewett, 1887.



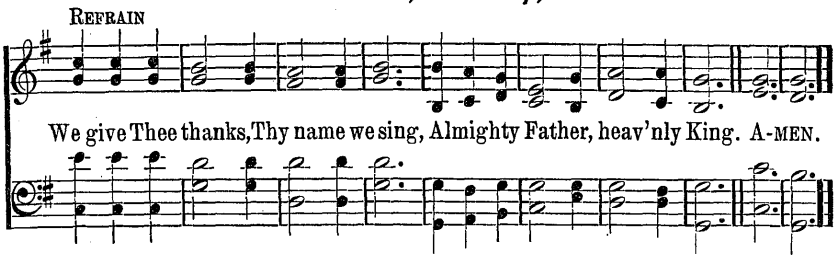
46 God of the Earth, the Sky, the Sea

St. Catherine. L. M. With Refrain.

Samuel Longfellow, 1864. Henry F. Hemy and J. G. Walton, 1874.



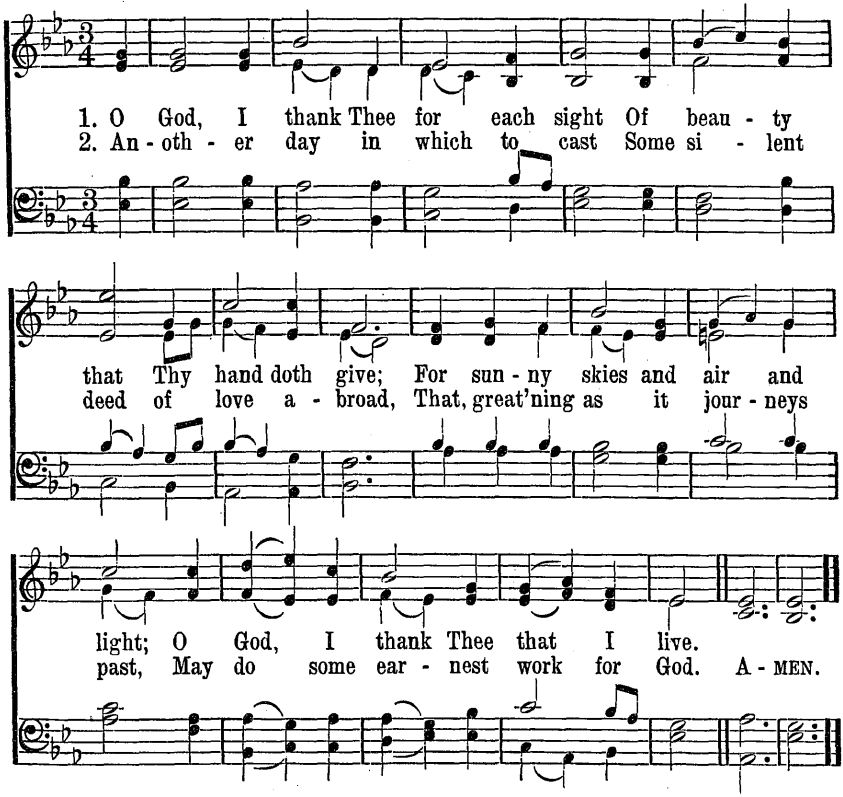
God of the Earth, the Sky, the Sea



47 O God, I Thank Thee For Each Sight

Hope. L. M.

Caroline Atherton Mason, 1823–1890. Herbert S. Irons, 1834–1905



48 We Thank Thee, Lord, for This Fair Earth

Hope

1 We thank Thee, Lord, for this fair earth,
The glittering sky, the silver sea;
For all their beauty, all their worth,
Their light and glory, come from Thee.

2 Thine are the flowers that clothe the ground,
The trees that wave their arms above,
The hills that gird our dwellings round,
As Thou dost gird Thine own with love.

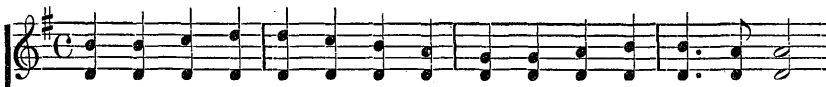
George E. L. Cotton, 1856

49 Joyful, Joyful, We Adore Thee

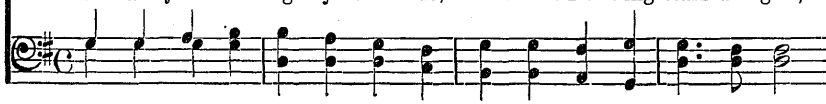
Hymn to Joy. 8. 7. 8. 7. D.

FROM POEMS OF HENRY VAN DYKE; COPYRIGHT, 1911, BY CHARLES SCRIBNER'S SONS.
USED BY PERMISSION OF THE PUBLISHERS.

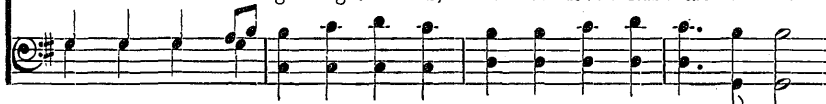
Henry Van Dyke, 1908. Arr. from Beethoven, 1826.



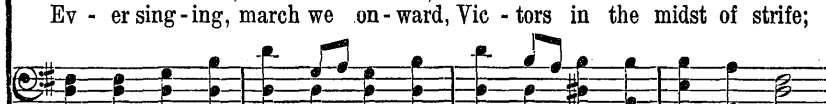
1. Joy - ful, joy - ful, we a - dore Thee, God of glo - ry, Lord of love;
2. All Thy works with joy sur-round Thee, Earth and heav'n re-flect Thy rays,
3. Thou art giv - ing and for - giv - ing, Ev - er bless - ing, ev - er blest,
4. Mor - tals join the might-y cho - rus, Which the morn-ing stars be - gan;



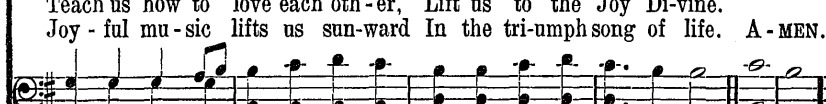
Hearts un - fold like flow'rs be - fore Thee, Hail Thee as the sun a - bove.
Stars and an - gels sing a-round Thee, Cen - ter of un - bro - ken praise;
Well-spring of the joy of liv - ing, O - cean-depth of hap - py rest!
Fa - ther - love is reign - ing o'er us, Broth-er - love binds man to man.



Melt the clouds of sin and sad - ness; Drive the dark of doubt a - way;
Field and for - est, vale and moun-tain, Bloss'ming meadow, flash-ing sea,
Thou the Fa - ther, Christ our Broth-er,—All who live in love are Thine:
Ev - er sing - ing, march we on - ward, Vic - tors in the midst of strife;



Giv - er of im - mor-tal glad-ness, Fill us with the light of day!
Chanting bird and flow-ing foun-tain, Call us to re - joice in Thee.
Teach us how to love each oth - er, Lift us to the Joy Di-vine.
Joy - ful mu - sic lifts us sun-ward In the tri-umph song of life. A - MEN.



50 The Heavens Declare Thy Glory

Chenies. 7. 6. 7. 6. D.

Thomas R. Birks, 1874. Timothy R. Matthews, 1855.

1. The heavn's de - clare Thy glo - ry, The fir - ma - ment Thy pow'r;
2. The sun with roy - al splen - dor Goes forth to chant Thy praise;
3. How per - fect, just and ho - ly The pre-cepts Thou hast giv'n!
4. All heav'n on high re - joic - es To do its Mak - er's will;

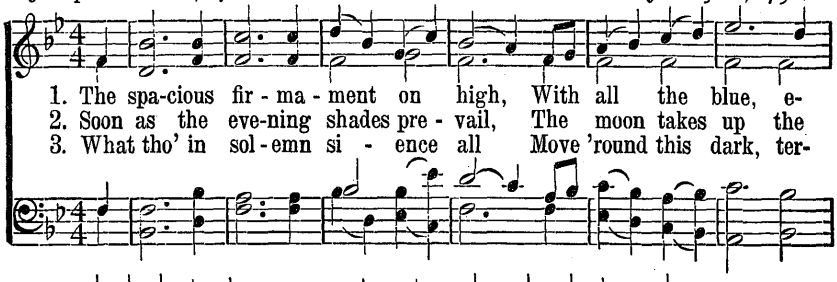
Day un - to day the sto - ry Re - peats from hour to hour;
And moon-beams soft and ten - der Their gen - tler an - them raise;
Still mak - ing wise the low - ly, They lift the tho'ts to heav'n;
The stars with sol - emn voi - ces Re - sound Thy prais - es still;

Night un - to night re - ply - ing, Pro-claims in ev - 'ry land,
O'er ev - 'ry tribe and na - tion That mu - sic strange is poured,
Thy word hath rich - er treas - ure Than dwells with - in the mine,
So let my whole be - hav - ior, Tho'ts, words and ac - tions be,

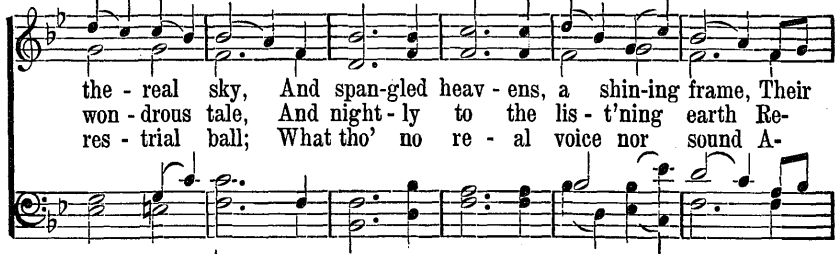
O Lord, with voice un - dy - ing, The won-ders of Thy hand.
The song of all cre - a - tion, To Thee, cre - a - tion's Lord.
And sweet-ness be - yond meas - ure At - tends Thy voice di - vine.
O Lord, my strength, my Sav - ior, One cease-less song to Thee. A-MEN.

51 The Spacious Firmament on High

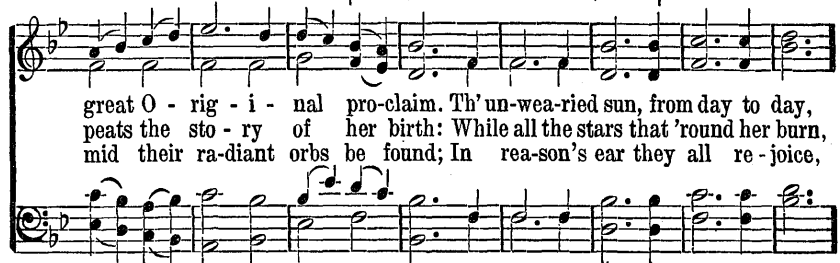
Joseph Addison, 1712. *Creation. L. M. D.* F. J. Haydn, 1798.



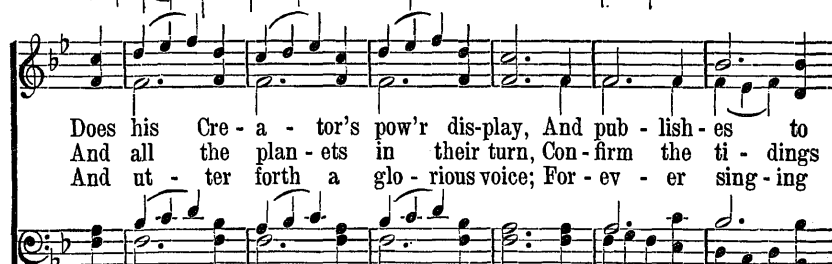
1. The spa-cious fir-ma-ment on high, With all the blue, e-
2. Soon as the eve-ning shades pre-vail, The moon takes up the
3. What tho' in sol-emn si-ence all Move 'round this dark, ter-



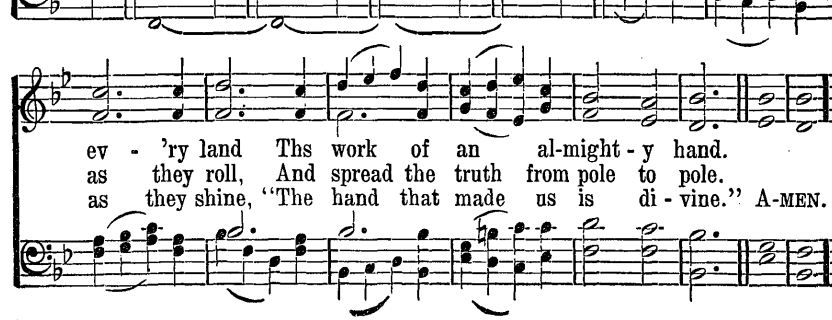
the-real sky, And span-gled heav-ens, a shin-ing frame, Their
won-drous tale, And night-ly to the lis-t'ning earth Re-
res-trial ball; What tho' no re-al voice nor sound A-



great O-rig-i-nal pro-claim. Th' un-wea-ried sun, from day to day,
peats the sto-ry of her birth: While all the stars that 'round her burn,
mid their ra-diant orbs be found; In rea-son's ear they all re-joice,



Does his Cre-a-tor's pow'r dis-play, And pub-lish-es to
And all the plan-ets in their turn, Con-firm the ti-dings
And ut-ter forth a glo-rious voice; For-ev-er sing-ing



ev-'ry land Ths work of an al-might-y hand.
as they roll, And spread the truth from pole to pole.
as they shine, "The hand that made us is di-vine." A-MEN.

52 The Ships Glide in at the Harbor's Mouth

Deo Gratias. 10. 7. 10. 7. Irregular.

WORDS FROM "ON THE ROAD HOME," COPYRIGHT, 1893, BY HARPER & BROTHERS. MUSIC COPYRIGHT, 1913, BY CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY. USED BY PERMISSION.

Margaret Sangster, 1893. A. B. Ponsonby, 1913.

1. The ships glide in at the har-bor's mouth, And the ships sail out to sea, And the wind that sweeps from the sun - ny south Is sweet as sweet can be. There's a world of toil and a world of pains, And a world of trou - ble and care, But O in a world where our Fa-ther reigns, There is glad-ness ev - 'ry - where!

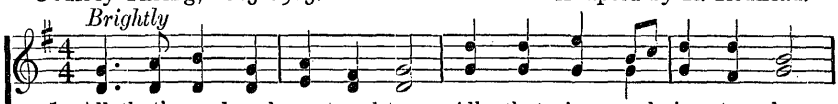
2. The har - vest waves in the breez - y morn, And the men go forth to reap; The full - ness comes to the tas-selled corn, — Wheth-er we wake or sleep. And far on the hills by feet un - trod There are blos - soms that scent the air, For O in this world of our Fa-ther, God, There is beau - ty ev - 'ry - where! A - MEN.

53 All That's Good, and Great, and True

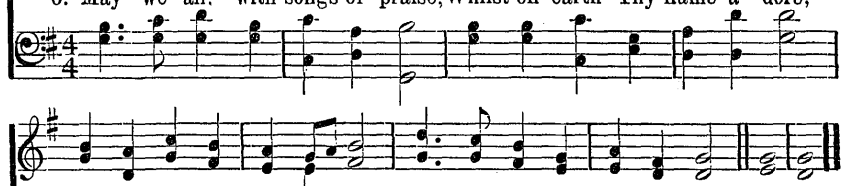
Orientis Partibus. 7s. French Melody.

Godfrey Thring, 1823–1903. Adapted by R. Redhead.

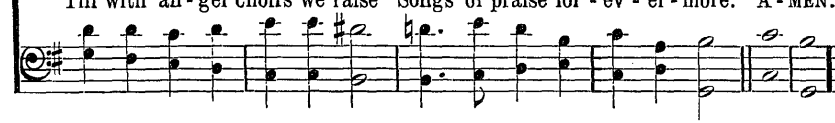
Brightly



1. All that's good, and great, and true, All that is and is to be,
2. Mer - cies dawn with ev - 'ry day, New - er, bright - er than be - fore;
3. Not a bird that doth not sing Sweet-est prais - es to Thy name;
4. Ev - 'ry blade and ev - 'ry tree, All in hap - py con - cert ring,
5. Fill us, then, with love di - vine; Grant that we, though toil-ing here,
6. May we all, with songs of praise, Whilst on earth Thy name a - dore,



Be it old or be it new, Comes, O Fa-ther, comes from Thee.
And the sun's de - clin - ing ray Lay - eth oth - ers up in store.
Not an in - sect on the wing But Thy won-ders doth pro-claim.
And in won-drous har - mo - ny Join in prais-es to their King.
May in spir - it, be - ing Thine, See and hear Thee ev - 'ry-where.
Till with an - gel choirs we raise Songs of praise for - ev - er - more. A - MEN.

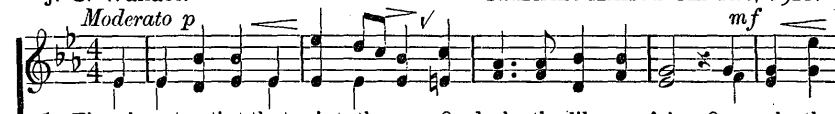


54 There's Not a Tint That Paints the Rose

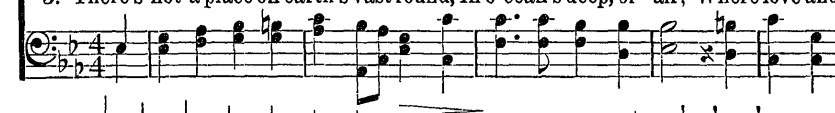
COPYRIGHT, 1929, BY E. O. EXCELL, JR.

J. C. Wallace. Catherine Allison Christie, 1928.

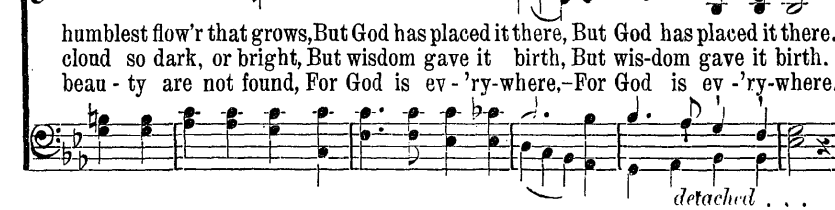
Moderato p *mf*



1. There's not a tint that paints the rose, Or decks the lil - y fair, Or marks the
2. There's not a star whose twinkling light Il-lumes the spreading earth; There's not a
3. There's not a place on earth's vast round, In o-cean's deep, or air, Where love and



humblest flow'r that grows, But God has placed it there, But God has placed it there.
cloud so dark, or bright, But wisdom gave it birth, But wis-dom gave it birth.
beau - ty are not found, For God is ev - 'ry-where,–For God is ev - 'ry-where.

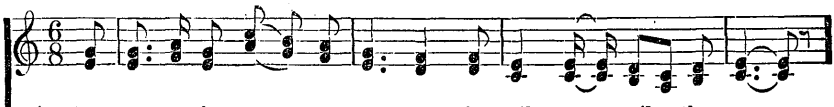


detached . . .

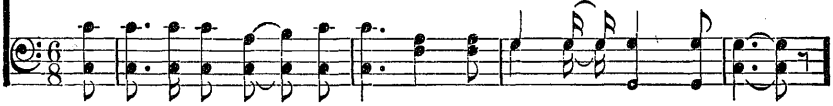
55 Far Out On the Desolate Billow

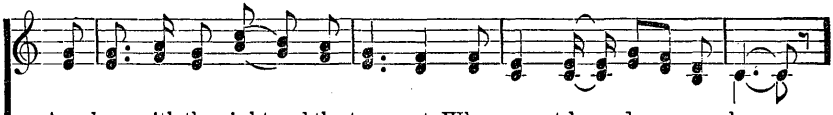
Salutas. 9. 6. 9. 6. 9. 6. 8. 6.

Rossiter W. Raymond, 1894. Friedrich Silcher, 1789–1860.

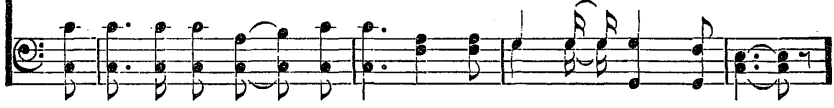


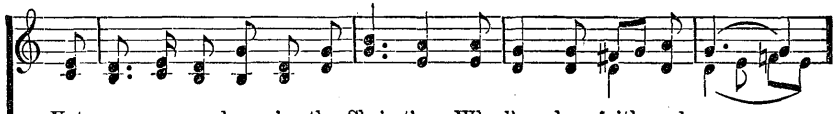
1. Far out on the des - o - late bil - low The sail - or sails the sea,
2. Far down in the earth's dark bos - om The min - er mines the ore;
3. Forth in - to the dread - ful bat - tle The stead - fast sol - dier goes;
4. Lord, grant as we sail life's o - cean, Or delve in its mines of woe,



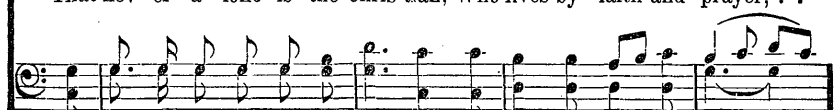


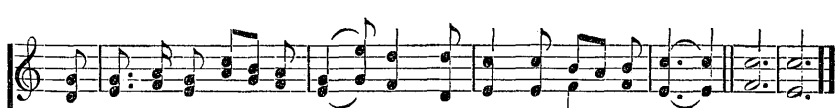
A - lone with the night and the tem-pest, Where count-less dan - gers be;
Death lurks in the dark be-hind him, And hides in the rock be - fore.
No friend, when he lies a - dy - ing, His eyes to kiss and close.
Or fight in its ter - ri - ble con-flict, This com - fort all to know,



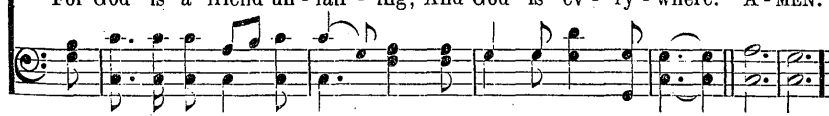


Yet nev - er a - lone is the Chris-tian, Who lives by faith and prayer; . .
Yet nev - er a - lone is the Chris-tian, Who lives by faith and prayer; . .
Yet nev - er a - lone is the Chris-tian, Who lives by faith and prayer; . .
That nev - er a - lone is the Chris-tian, Who lives by faith and prayer; . .





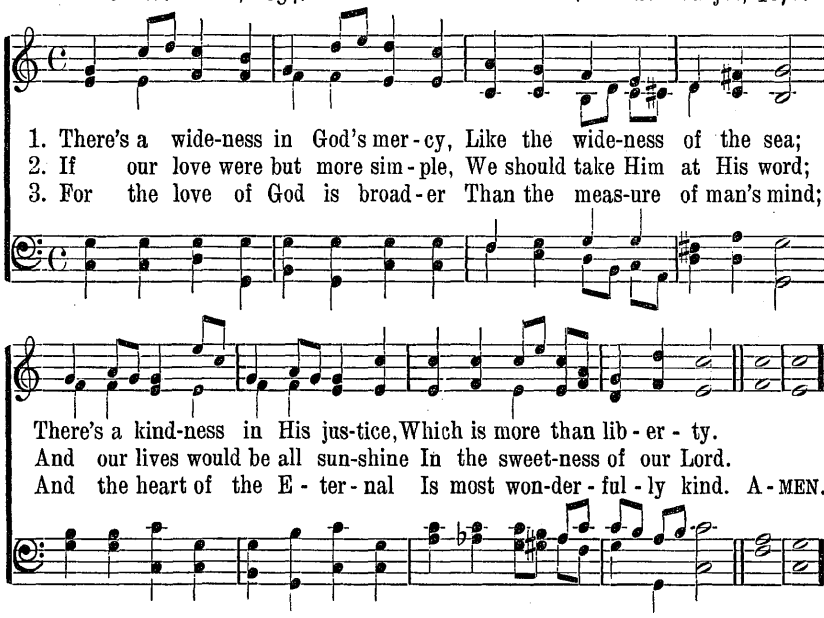
For God is a friend un - fail - ing, And God is ev - 'ry - where. A - MEN.



56 There's a Wideness in God's Mercy

Wellesley. 8. 7. 8. 7.

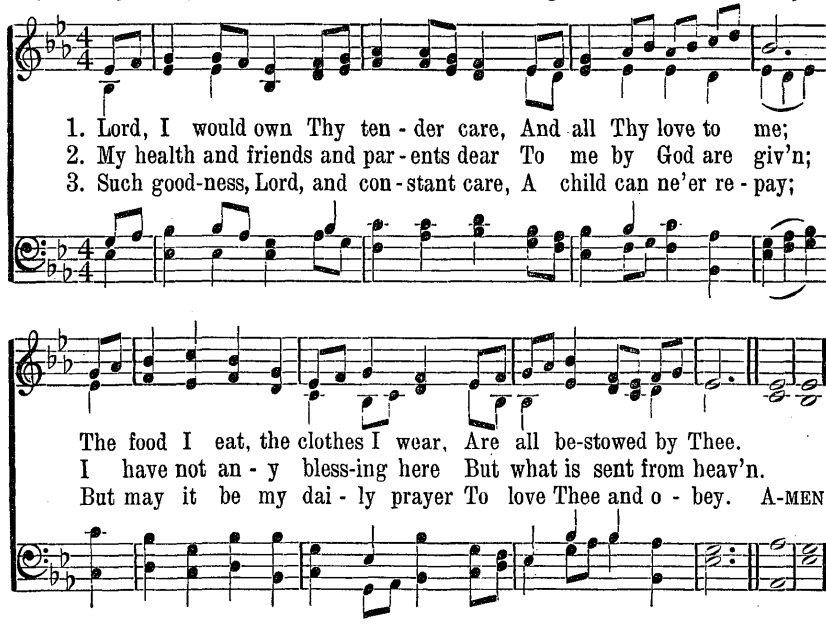
Frederick W. Faber, 1854. Lizzie S. Tourjee, 1878.



57 Lord, I Would Own Thy Tender Care

Eardisley. C. M.

Jane Taylor, 1783–1824. English Traditional Melody.



58 Grander Than Ocean's Story

God's Love. 7. 6. 7. 6. D.

William F. Sherwin, 1826–1888. William F. Sherwin, 1826–1888.

1. Grand-er than o - cean's sto - ry, Or songs of for - est trees;
2. Dear - er than an - y friend-ship Our tru - est com - rades show;
3. Rich - er than all earth's treas - ure, The wealth my soul re - ceives;

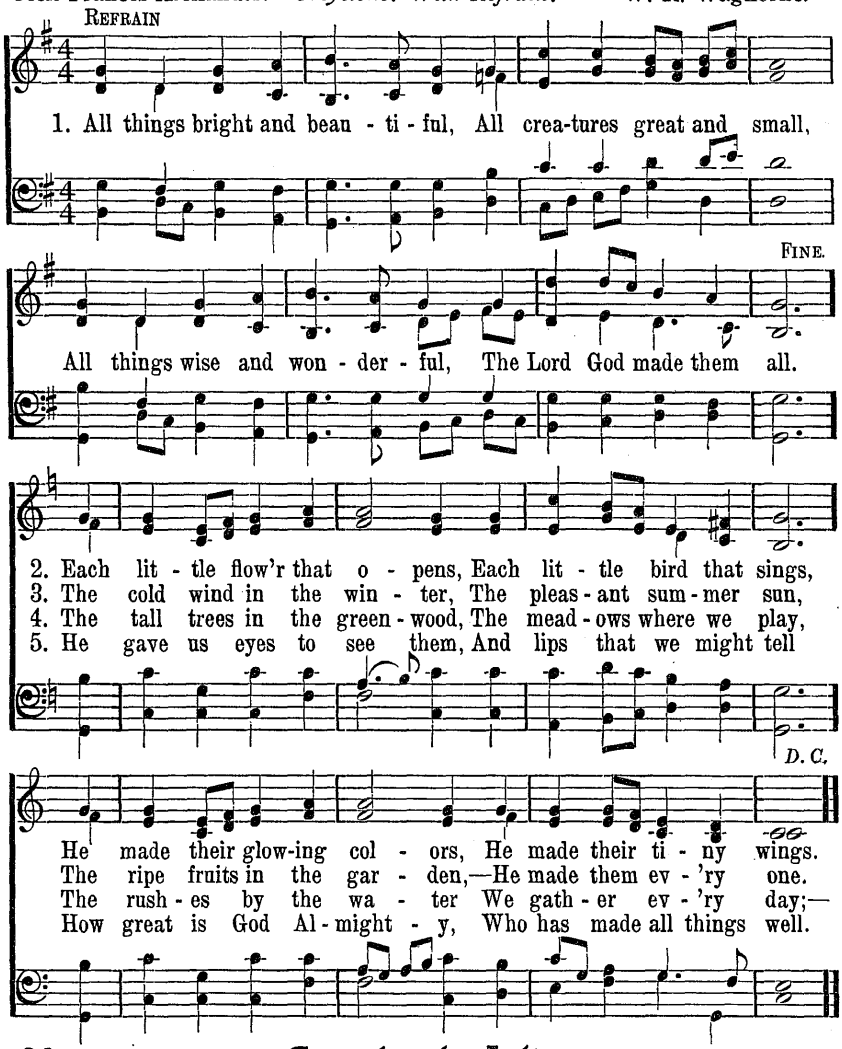
Pur - er than breath of morn - ing, Or eve-ning's gen - tle breeze;
Stron-ger than all the yearn - ing A moth - er's heart may know;
Bright-er than roy - al jew - els, The crown that Je - sus gives;

Clear - er than moun-tain ech - oes Ring out from peaks a - bove,
Deep - er than earth's foun-da - tions, And far a - bove all thought;
Won-drous the con - de - scen - sion, And grace be - yond de - gree!

Rolls on the glo - rious an - them Of God's e - ter - nal love!
Broader than heav'n's high arch-es—The love that Christ has brought.
I would be ev - er sing - ing The love of Christ to me. A - MEN.

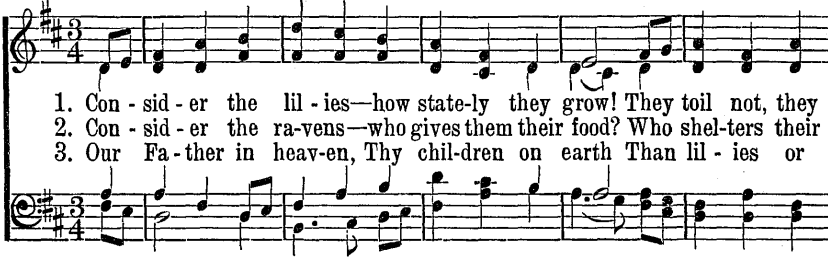
59 All Things Bright and Beautiful

Cecil Frances Alexander. *Greystone. With Refrain.* W. R. Waghorne.

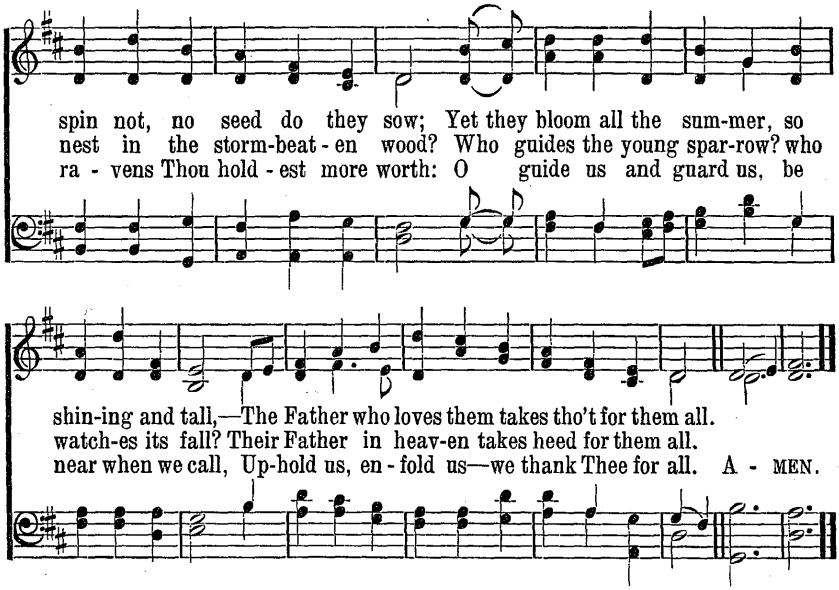


60 Consider the Lilies

Alice Williams Brotherton. *Brotherton.* From Somerset Folk Song.

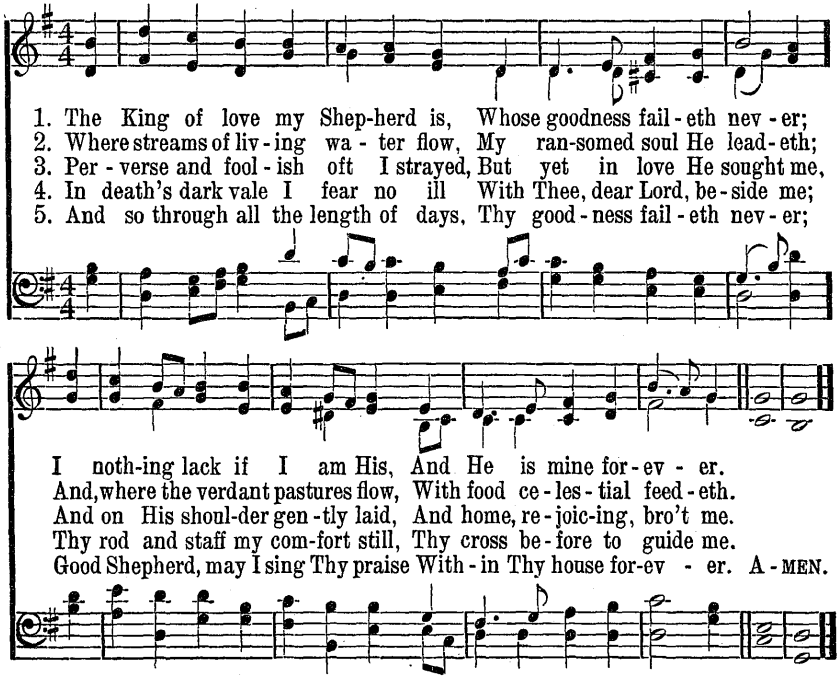


Consider the Lilies



61 The King of Love My Shepherd Is

Henry W. Baker, 1868. *Dominus Regit Me. 8. 7. 8. 7.* John B. Dykes, 1868.

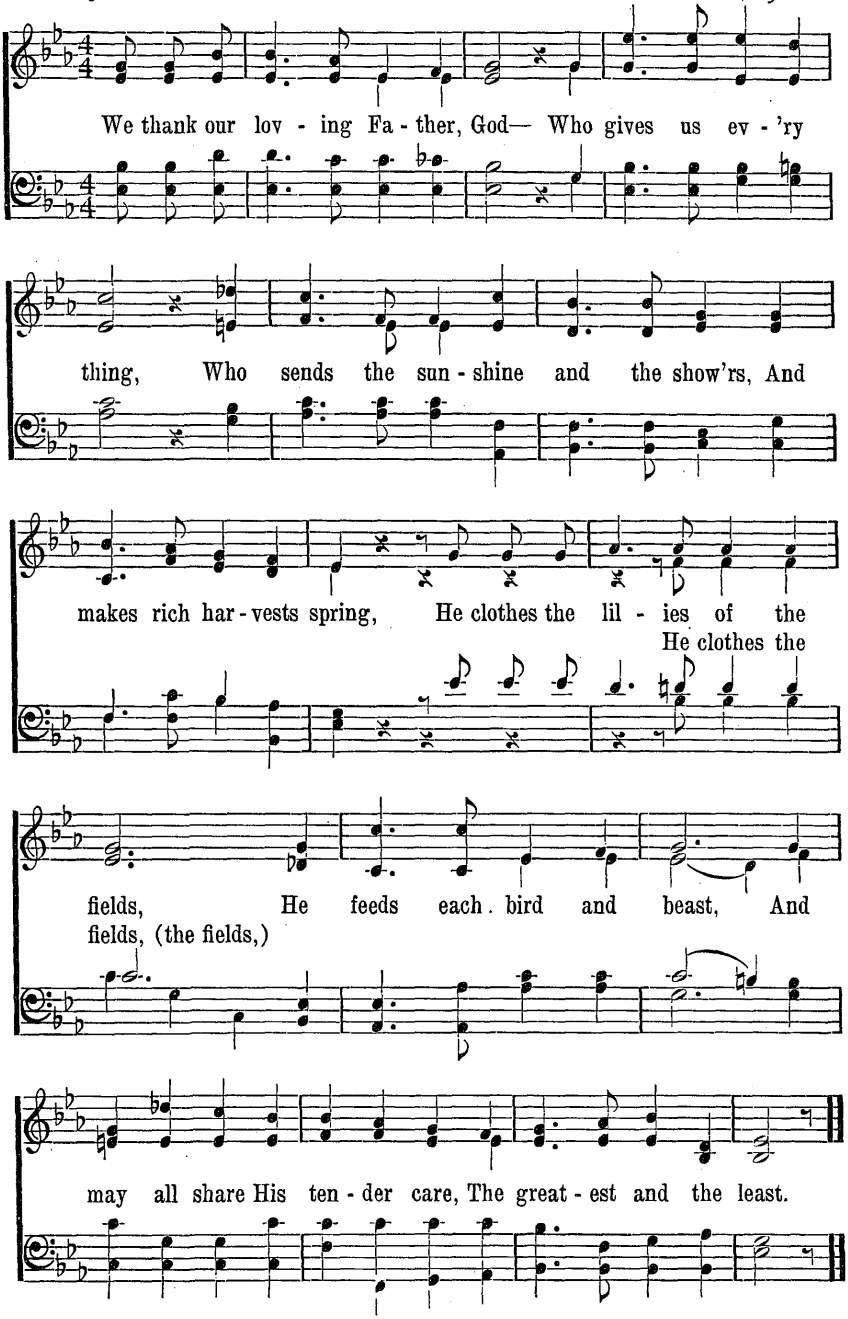


62 We Thank Our Loving Father, God

God Giveth All Things.

COPYRIGHT, 1929, BY E. O. EXCELL, JR.

Anonymous. Catherine Allison Christie, 1928.



63 The Lord is My Shepherd

Poland. 11s.

James S. Montgomery, 1822. Thomas Koschat, 1862.

1. The Lord is my Shep-herd, no want shall I know; I feed in green
2. Thro' the val-ley and shad-ow of death tho' I stray, Since Thou art my
3. In the midst of af - flic - tion my ta - ble is spread; With blessings un-
4. Let good-ness and mer-cy, my boun - ti - ful God, Still fol-low my

pas - tures, safe fold - ed I rest; He lead - eth my soul where the
Guard-ian, no e - vil I fear; Thy rod shall de - fend me, Thy
meas-ured my cup run - neth o'er; With per - fume and oil Thou a-
steps till I meet Thee a - bove. I seek by the path which my

still wa - ters flow, Re - stores me when wand'ring, re-deems when op-
staff be my stay; No harm can be - fall, with my Com - fort - er
noint-est my head; Oh, what shall I ask of Thy prov - i - dence
fore - fa - thers trod, Thro' the land of their so-journ, Thy king-dom of

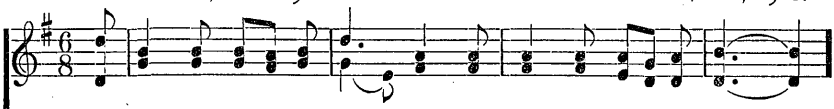
pressed; Re - stores me when wan-d'ring, re-deems when op-pressed.
near; No harm can be - fall, with my Com - fort - er near.
more? Oh, what shall I ask of Thy prov - i - dence more?
love; Thro' the land of their so - journ, Thy king-dom of love. A - MEN.

64 I Know Who Makes the Daisies

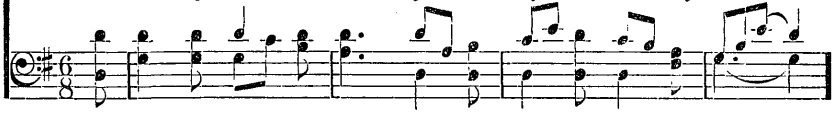
Leach. 7. 6. 7. 6. D.

COPYRIGHT, 1929, BY R. G. McCUTCHAN.

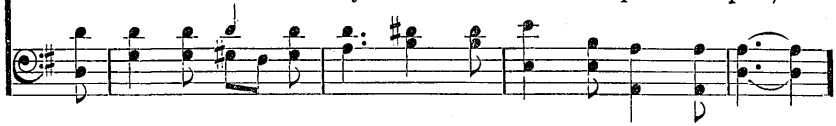
C. Newman Hall, 1816–1901. R. G. McCutchan and Rowland Leach, 1928.



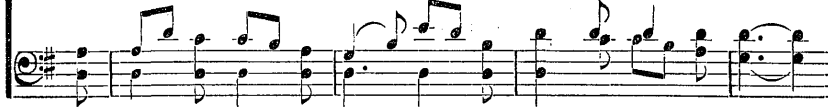
1. I know who makes the dai - sies And paints them star - ry bright;
2. I know who feeds the spar - row, And rob - in red and gay;
3. The dai - sy and the lil - y O - bey Him all they can:



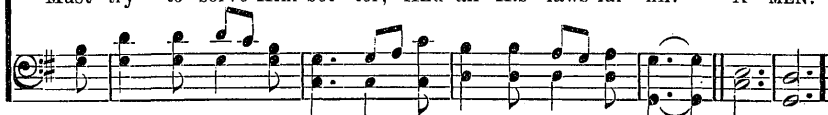
I know who clothes the lil - ies, So sweet and soft and white;
I know who makes the sky - lark Soar up to greet the day;
The rob - in and the sky - lark Ful - fill His per - fect plan;



And sure - ly need - ful rai - ment He will for me pro - vide,
And me much more He cares for, And feeds with dai - ly bread,
And I, to whom are giv - en A heart, and mind, and will,



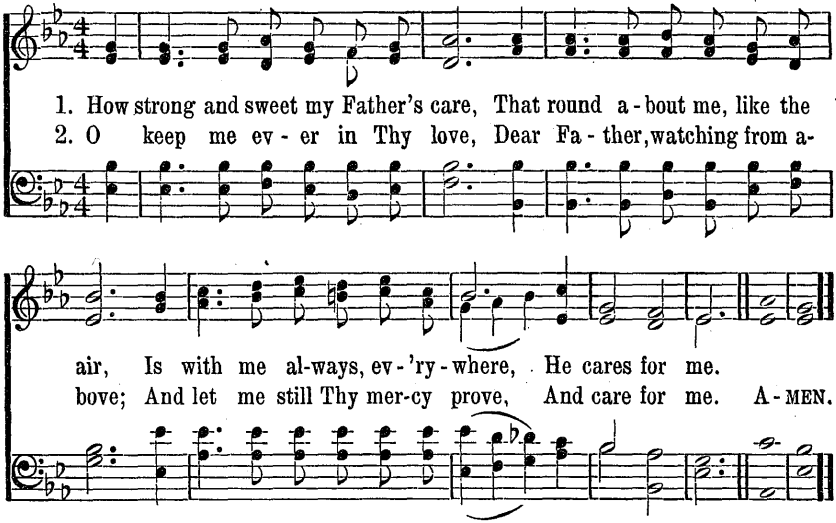
Who know Him as my Fa - ther, And in His love con - fide.
Whom He has taught to love Him, And trust what He has said.
Must try to serve Him bet - ter, And all His laws ful - fill. A - MEN.



65 How Strong and Sweet My Father's Care

Eudora. 8. 8. 8. 4.

Anonymous. J. R. Murray.

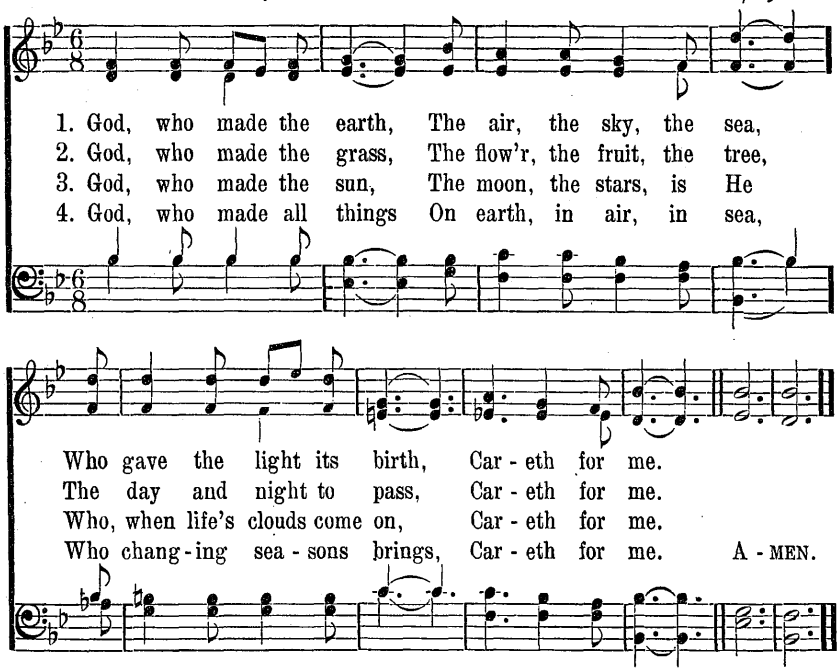


66 God, Who Made the Earth

Spring. Irregular.

COPYRIGHT, 1929, BY E. O. EXCELL, JR.

Mrs. S. B. Rhodes, 1870. R. G. McCutchan, 1928.



67 God Is My Strong Salvation

Aurelia. 7. 6. 7. 6. D.

J. Montgomery, 1771–1854 S. S. Wesley, 1810–1876

1. God is my strong sal - va - tion: What foe have I to fear?
2. Place on the Lord re - li - ance, My soul, with cour - age wait;

In dark - ness and temp - ta - tion, My Light, my Help is near.
His truth be thine af - fi - ance, When faint and des - o - late;

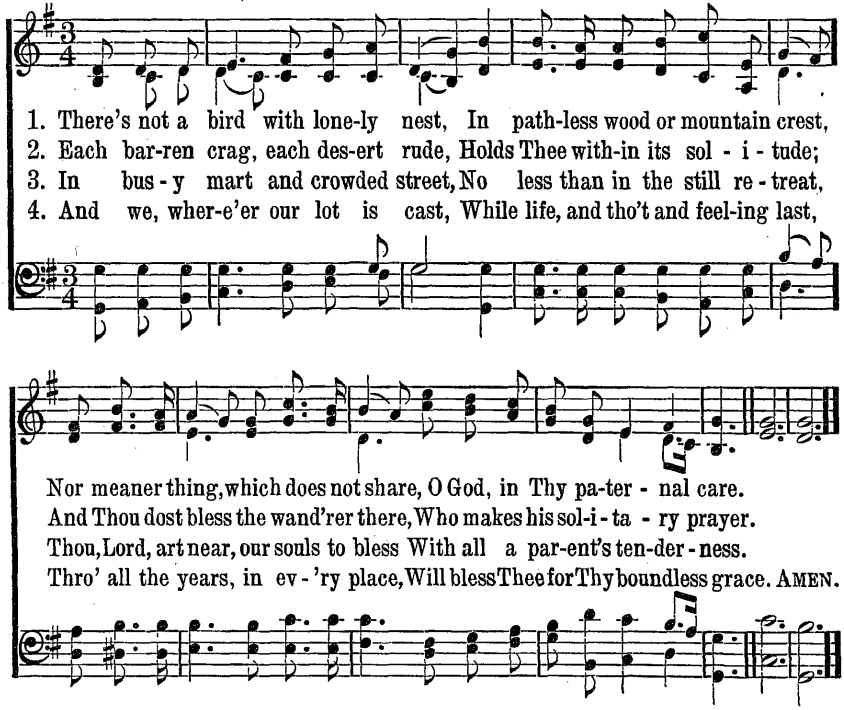
Though hosts en - camp a - round me, Firm in the fight I stand;
His might thy heart shall strength-en, His love thy joy in - crease;

What ter - ror can con - found me, With God at my right hand?
His grace thy day shall length-en, The Lord will give thee peace. A-MEN.

68 There's Not a Bird With Lonely Nest

Faithfulness. L. M.

Baptist W. Noel, 1799–1873. George A. Macfarren, 1813–1887.



69 O Word of God Incarnate

Tune:—Aurelia.

1 O Word of God incarnate,
O Wisdom from on high,
O Truth unchanged, unchanging,
O Light of our dark sky,
We praise Thee for the radiance
That from the hallowed page,
A lantern to our footsteps,
Shines on from age to age.

2 The Church from her dear Master
Received the gift divine,
And still that light she lifteth
O'er all the earth to shine.
It is the golden casket
Where gems of truth are stored;
It is the heaven-drawn picture
Of Christ the living Word.

3 It floateth like a banner
Before God's host unfurled;
It shineth like a beacon
Above the darkling world:
It is the chart and compass
That o'er life's surging sea,
'Mid mists and rocks and darkness,
Still guides, O Christ, to Thee.

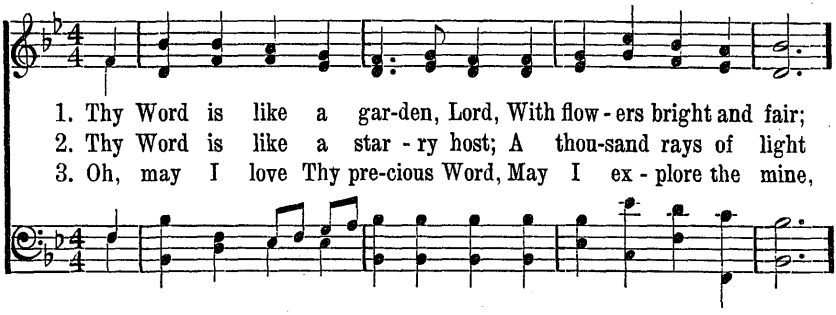
4 O make Thy Church, dear Savior,
A lamp of purest gold,
To bear before the nations
Thy true light, as of old!
O teach Thy wandering pilgrims
By this their path to trace,
Till, clouds and darkness ended,
They see Thee face to face! A-MEN.

William Walsham How, 1867.

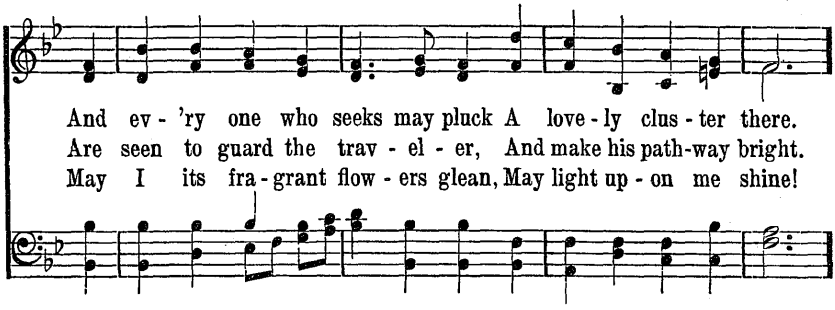
70 Thy Word Is Like a Garden, Lord

Seraph. C. M. D.

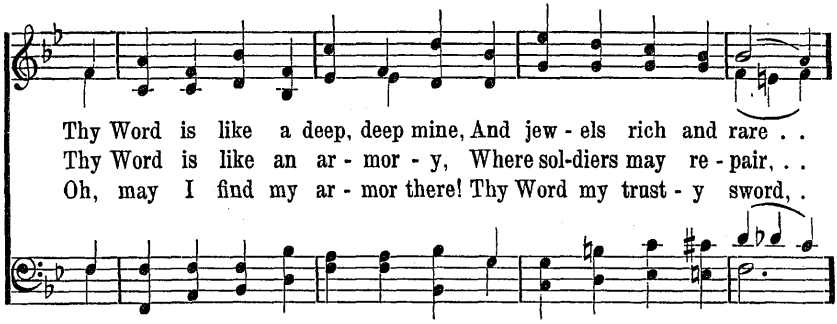
T. H. Gill, 1819–1906. Old Melody.



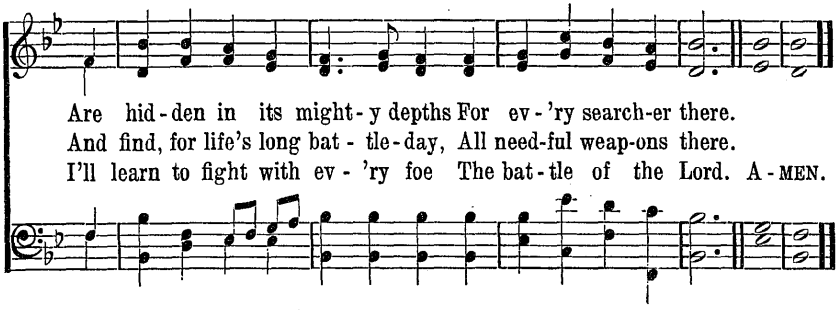
1. Thy Word is like a gar-den, Lord, With flow - ers bright and fair;
2. Thy Word is like a star - ry host; A thou-sand rays of light
3. Oh, may I love Thy pre-cious Word, May I ex - plore the mine,



And ev - 'ry one who seeks may pluck A love - ly clus - ter there.
Are seen to guard the trav - el - er, And make his path-way bright.
May I its fra - grant flow - ers glean, May light up - on me shine!



Thy Word is like a deep, deep mine, And jew - els rich and rare . .
Thy Word is like an ar - mor - y, Where sol-diers may re - pair, . .
Oh, may I find my ar - mor there! Thy Word my trust - y sword, .



Are hid - den in its might - y depths For ev - 'ry search-er there.
And find, for life's long bat - tle - day, All need-ful weap-ons there.
I'll learn to fight with ev - 'ry foe The bat - tle of the Lord. A - MEN.

71 Tell Me the Stories of Jesus

Stories of Jesus. 8. 4. 8. 4. 5. 4. 5. 4.

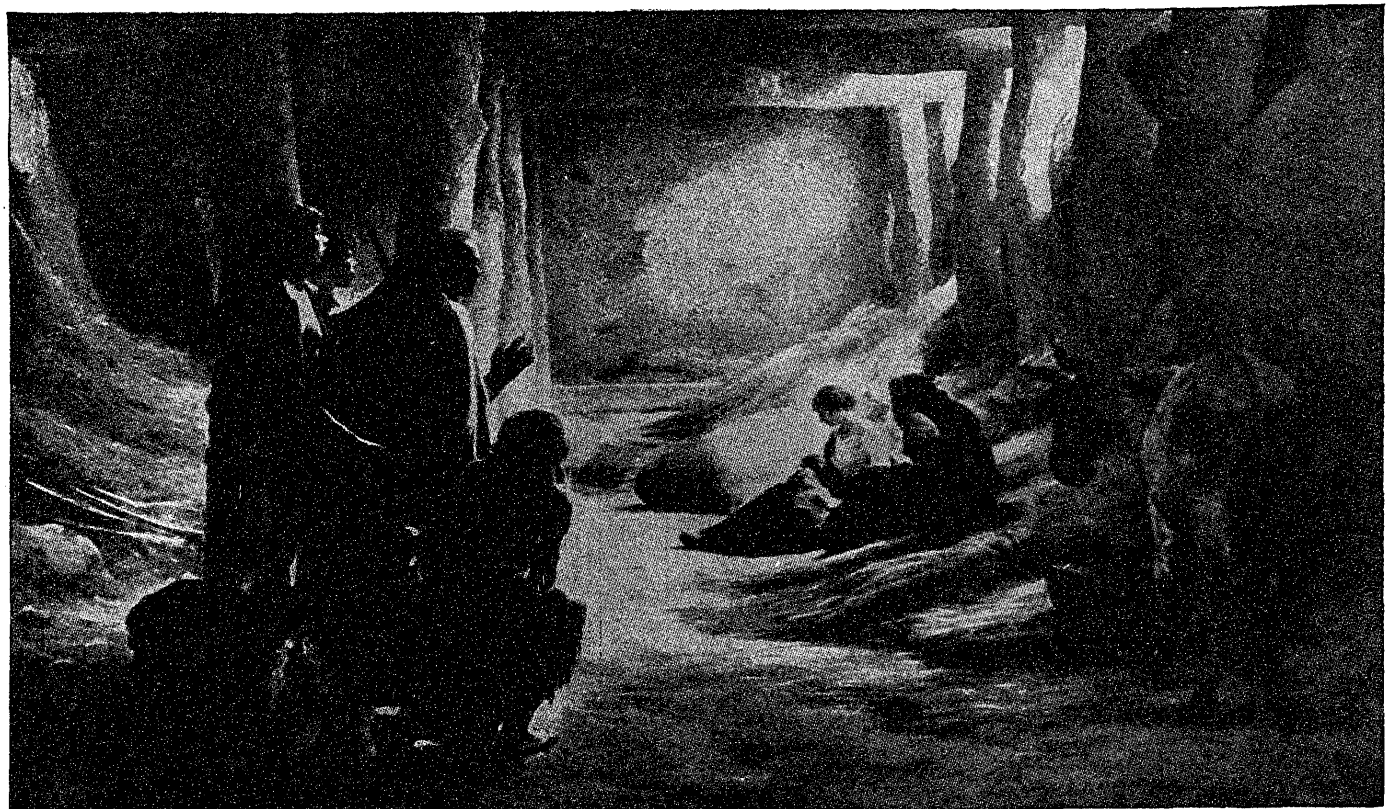
W. H. Parker, 1904. F. A. Challinor, 1904.

1. Tell me the sto - ries of Je - sus I love to hear;
2. First let me hear how the chil - dren Stood round His knee;
3. In - to the cit - y I'd fol - low The chil - dren's band,
4. Tell me, in ac - cents of won - der, How rolled the sea,

Things I would ask Him to tell me If He were
And I shall fan - cy His bless - ing Rest - ing on
Wav - ing a branch of the palm - tree High in my
Toss - ing the boat in a tem - pest On Gal - i-

here; Scenes by the way - side, Tales of the sea,
me: Words full of kind - ness, Deeds full of grace,
hand; One of His her - alds, Yes, I would sing
lee! And how the Mas - ter, Read - y and kind,

Sto - ries of Je - sus, Tell them to me.
All in the love - light Of Je - sus' face.
Loud - est ho - san - nas! Je - sus is King!
Chid - ed the bil - lows, And hushed the wind. A - MEN.



THE ARRIVAL OF THE SHEPHERDS

The Arrival of the Shepherds.

Henry Lerolle

The Artist.

Henry Lerolle, born in 1848, is a French artist whose fame rests chiefly upon his paintings showing broad landscapes and beautiful trees. From these he has turned to large interior scenes, with the same diffusion of light that marks his landscapes. His figures, as in "The Arrival of the Shepherds," stand out clearly in reflected lights and shadows, though interest usually lies more in the atmosphere the pictures suggest than in persons portrayed. A true lover of nature, Lerolle does not strive for dramatic effect, but rather portrays with faithfulness what he sees and feels.

The Picture Setting.

Had you been in Bethlehem that first Christmas eve, you would have been impressed with the number of people crowded into so small a town. All who lived in Palestine and had once known this place as their home, now must return to be registered in the census ordered from Rome. In the midst of this crowd came Mary and Joseph, but because all the lodging places were filled they were compelled to find shelter elsewhere, possibly in a cave or a stable. Here Jesus was born.

"And there were shepherds in the same country abiding in the field, and keeping watch over their flock. And an angel of the Lord stood by them and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy, which shall be to all people; for there is born to you this day in the city of David a Savior, who is Christ the Lord. And this is the sign unto you: ye shall find a babe wrapped in swaddling clothes and lying in a manger. . . . And it came to pass, when the angels went away into heaven, the shepherds said one to another, Let us now go even to Bethlehem, and see this thing that has come to pass."—LUKE 2. 8-12, 15.

The Picture Study.

A rude shelter indeed, for One who would some day mean so much to the world. Yet this may indicate in the artist's thought how close Jesus was to be to the poor and the lowly. Those heavy, rough hewn pillars seem to direct attention by contrast to the tiny bit of humanity cradled in Mary's arms. One day His strength shall be even as theirs!

The only suggestion of anything unusual in this scene is the strange white light that fills the cave. Mother and child are clearly revealed in its glow. Joseph, leaning protectingly forward, has turned at the sound of the shepherds' approach, his form outlined distinctly in the heavenly radiance. Gospel writers and artists alike have associated the coming of Jesus with the presence of light, whether from a star of unusual brilliance or surrounding a heavenly host. Perhaps this is to suggest Jesus' mission, to bring the light of His noble teachings and life into a dark world.

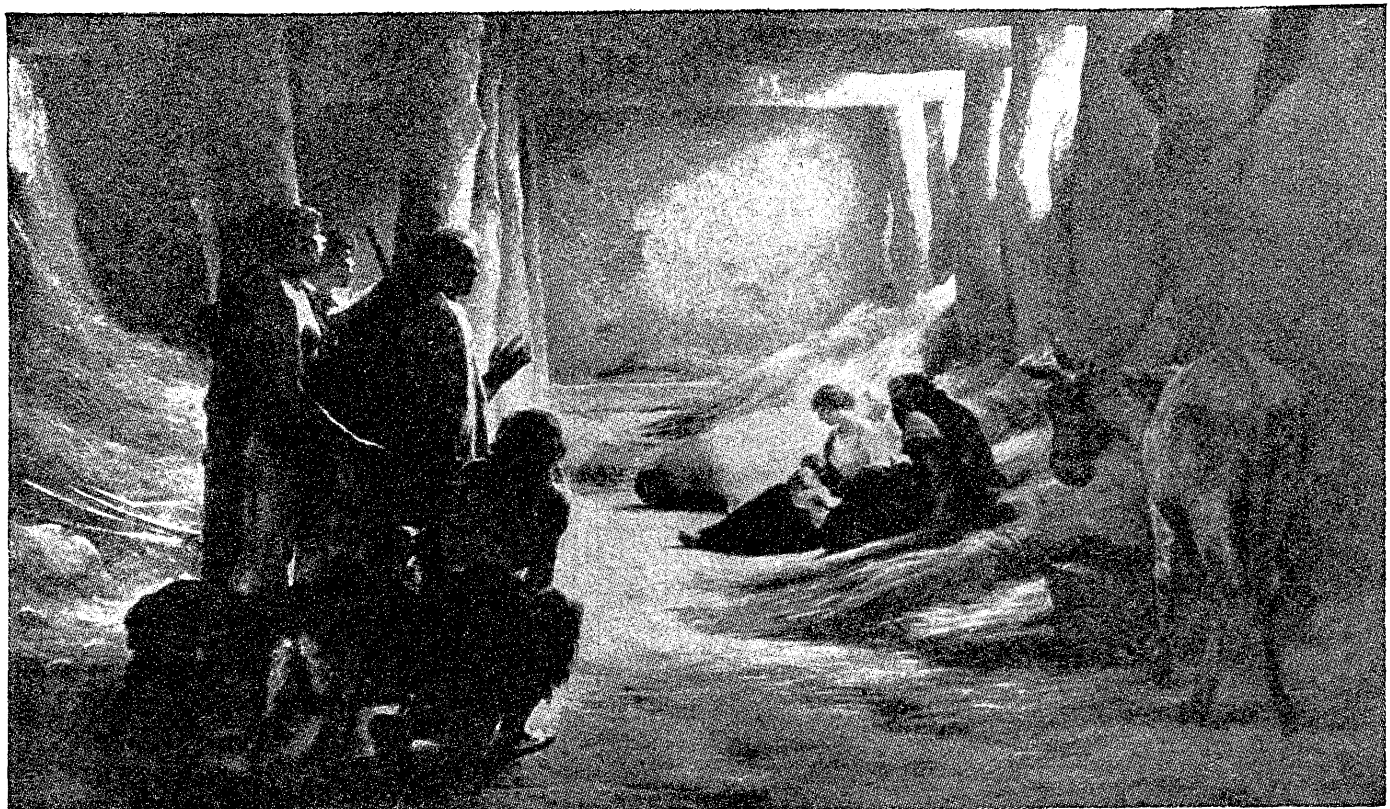
The shepherds stand or kneel at a distance from the Babe. Some artists picture them much closer. How would you have felt had you been in their place? Would not the wonder of the light about the little family have caused you to pause, even at the entrance to the cave?

Here is the promised Messiah! The rough men of the field dimly sense a mystery. One lifts his hand in amazement. Behind him peers one upright youth, hesitating, yet gripped by the scene. In humble adoration another kneels. So young and old have bowed in reverent adoration in the years since that first Christmas day. So do we worship Him today.

"The Shepherds came to the manger,
And gazed at the Holy Child,
And calmly o'er that rude cradle
The Virgin Mother smiled;
And the sky, in the starlit silence,
Seemed full of the angel lay.
'To you in the city of David
A Savior is born to-day!'
O, they sang—and I ween that never
The carol on earth shall cease,
Glory to God in the highest,
On earth, good will and peace."

—*Frederic William Farrar.*

Copyright, 1929, by E. O. Excell, Jr. and Edward R. Bartlett.



THE ARRIVAL OF THE SHEPHERDS

71a The Arrival of the Shepherds.

Henry Lerolle

The Artist.

Henry Lerolle, born in 1848, is a French artist whose fame rests chiefly upon his paintings showing broad landscapes and beautiful trees. From these he has turned to large interior scenes, with the same diffusion of light that marks his landscapes. His figures, as in "The Arrival of the Shepherds," stand out clearly in reflected lights and shadows, though interest usually lies more in the atmosphere the pictures suggest than in persons portrayed. A true lover of nature, Lerolle does not strive for dramatic effect, but rather portrays with faithfulness what he sees and feels.

The Picture Setting.

Had you been in Bethlehem that first Christmas eve, you would have been impressed with the number of people crowded into so small a town. All who lived in Palestine and had once known this place as their home, now must return to be registered in the census ordered from Rome. In the midst of this crowd came Mary and Joseph, but because all the lodging places were filled they were compelled to find shelter elsewhere, possibly in a cave or a stable. Here Jesus was born.

"And there were shepherds in the same country abiding in the field, and keeping watch over their flock. And an angel of the Lord stood by them and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy, which shall be to all people; for there is born to you this day in the city of David a Savior, who is Christ the Lord. And this is the sign unto you: ye shall find a babe wrapped in swaddling clothes and lying in a manger. . . . And it came to pass, when the angels went away into heaven, the shepherds said one to another, Let us now go even to Bethlehem, and see this thing that has come to pass."—LUKE 2. 8-12, 15.

The Picture Study.

A rude shelter indeed, for One who would some day mean so much to the world. Yet this may indicate in the artist's thought how close Jesus was to be to the poor and the lowly. Those heavy, rough hewn pillars seem to direct attention by contrast to the tiny bit of humanity cradled in Mary's arms. One day His strength shall be even as theirs!

The only suggestion of anything unusual in this scene is the strange white light that fills the cave. Mother and child are clearly revealed in its glow. Joseph, leaning protectingly forward, has turned at the sound of the shepherds' approach, his form outlined distinctly in the heavenly radiance. Gospel writers and artists alike have associated the coming of Jesus with the presence of light, whether from a star of unusual brilliance or surrounding a heavenly host. Perhaps this is to suggest Jesus' mission, to bring the light of His noble teachings and life into a dark world.

The shepherds stand or kneel at a distance from the Babe. Some artists picture them much closer. How would you have felt had you been in their place? Would not the wonder of the light about the little family have caused you to pause, even at the entrance to the cave?

Here is the promised Messiah! The rough men of the field dimly sense a mystery. One lifts his hand in amazement. Behind him peers one upright youth, hesitating, yet gripped by the scene. In humble adoration another kneels. So young and old have bowed in reverent adoration in the years since that first Christmas day. So do we worship Him today.

"The Shepherds came to the manger,
And gazed at the Holy Child,
And calmly o'er that rude cradle
The Virgin Mother smiled;
And the sky, in the starlit silence,
Seemed full of the angel lay.

'To you in the city of David
A Savior is born to-day!'
O, they sang—and I ween that never
The carol on earth shall cease,
Glory to God in the highest,
On earth, good will and peace."

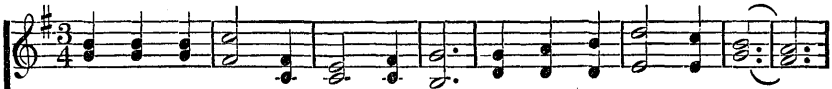
—*Frederic William Farrar.*

Copyright, 1929, by E. O. Excell, Jr. and Edward R. Bartlett.

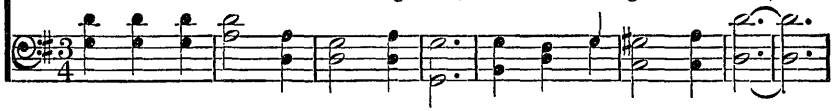
72 Lamp of Our Feet, Whereby We Trace

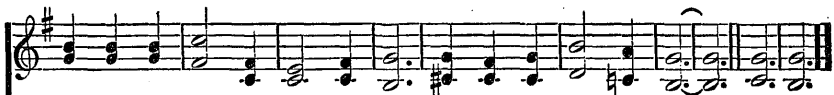
Lambeth. C. M.

Bernard Barton, 1784–1849. Wilhelm A. F. Schultes, 1871.

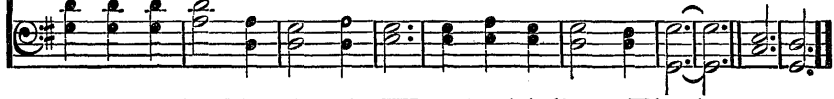


1. Lamp of our feet, where-by we trace Our path, when wont to stray,
2. Bread of our souls, where-on we feed, True man-na from on high;
3. Pil - lar of fire, thro' watch-es dark, Or ra-diant cloud by day;
4. Word of the ev - er liv - ing God, Will of His glo - rious Son;



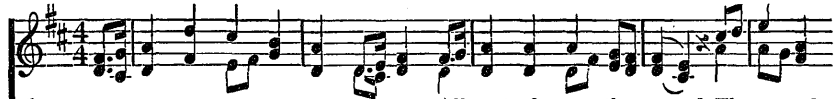


Stream from the fount of heav'n-ly grace, Brook by the trav-'ler's way;
Our guide and chart, wherein we read Of realms be-yond the sky;
When waves would 'whelm our tossing bark, Our an - chor and our stay;
With - out thee how could earth be trod, Or heav'n it - self be won? A - MEN.

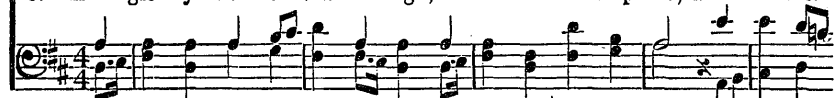


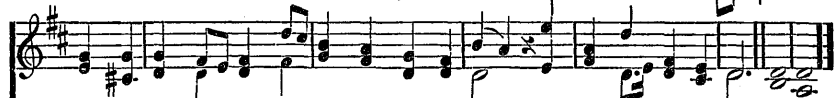
73 While Shepherds Watched Their Flocks

Nahum Tate, 1702. *Christmas. C. M.* George F. Handel, 1728.

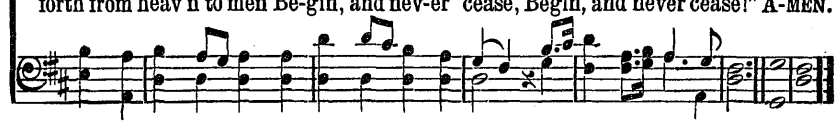


1. While shepherds watched their flocks by night, All seat-ed on the ground, The an-gel
2. "Fear not," he said; for mighty dread Had seized their troubled mind, "Glad tidings
3. "To you, in Da-vid's town, this day Is born, of Da-vid's line, The Sav-ior,
4. "The heav'nly Babe you there shall find To hu - man view displayed, All mean-ly
5. Thus spake the ser-aph; and forth-with Appeared a shin-ing throng Of an-gels
6. "All glo - ry be to God on high, And to the earth be peace; Good-will hence-





of the Lord came down, And glo-ry shone a-round, And glo-ry shone a-round.
of great joy I bring, To you and all man-kind, To you and all man-kind.
who is Christ the Lord; And this shall be the sign, And this shall be the sign:
wrapped in swathing bands, And in a man-ger laid, And in a man-ger laid."
prais-ing God, who thus Ad-dressed their joy-ful song, Ad-dressed their joyful song:
forth from heav'n to men Be-gin, and nev-er cease, Begin, and never cease!" A-MEN.



74 O Come, All Ye Faithful

Adeste Fideles. [*Portuguese Hymn.*] *Irregular. With Refrain.*

Latin Hymn, 17th Century.
Tr. by Frederick Oakeley, 1841. Wade's Cantus Diversi, 1751.

1. O come, all ye faith-ful, joy-ful and tri-um-phant, O come ye, O
2. Sing, choirs of an-gels, sing in ex-ul-ta-tion, O sing, all ye
3. Yea, Lord, we greet Thee, born this hap-py morn-ing, Je-sus, to

come ye to Beth-le-hem; Come and be-hold Him, born the King of
bright hosts of heav'n a-bove; Glo-ry to God, all glo-ry in the
Thee be all glo-ry giv'n; Word of the Fa-ther, now in flesh ap-

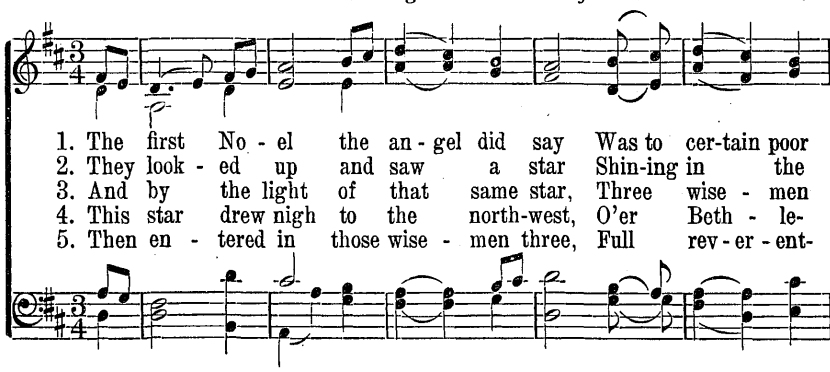
REFRAIN.

an-gels;
high-est; O come, let us a-dore Him, O come, let us a-dore Him,
pear-ing;

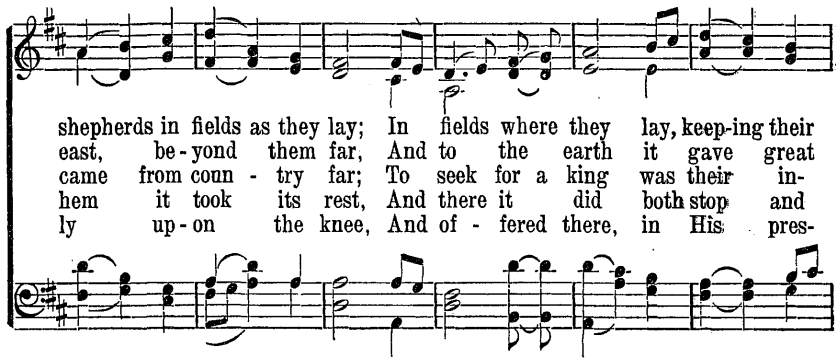
O come, let us a-dore Him, Christ the Lord. A-MEN.

75 The First Noel the Angel Did Say

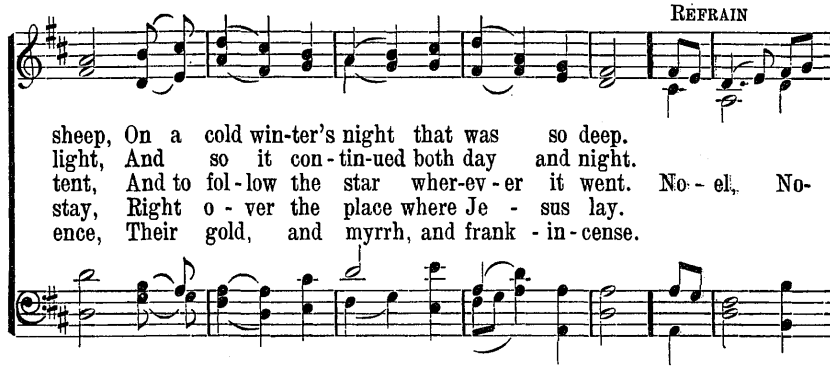
Traditional. *The First Noel. Irregular. With Refrain.* Traditional.



1. The first No - el the an - gel did say Was to cer-tain poor
2. They look - ed up and saw a star Shin-ing in the
3. And by the light of that same star, Three wise - men
4. This star drew nigh to the north-west, O'er Beth - le-
5. Then en - tered in those wise - men three, Full rev - er - ent-

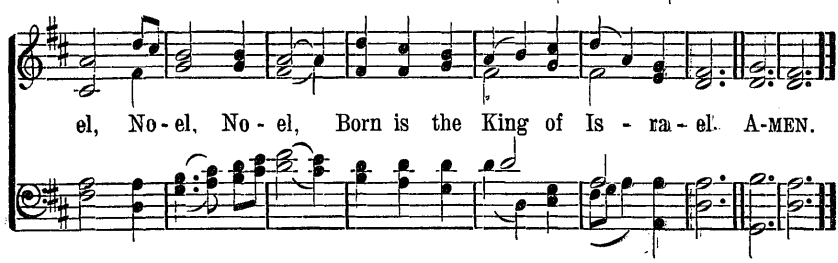


shepherds in fields as they lay; In fields where they lay, keep-ing their
east, be - yond them far, And to the earth it gave great
came from coun - try far; To seek for a king was their in-
hem it took its rest, And there it did both stop and
ly up - on the knee, And of - fered there, in His pres-



REFRAIN

sheep, On a cold win-ter's night that was so deep.
light, And so it con - tin-ued both day and night.
tent, And to fol - low the star wher-ev - er it went. No - el, No-
stay, Right o - ver the place where Je - sus lay.
ence, Their gold, and myrrh, and frank - in - cense.



el, No - el, No - el, Born is the King of Is - ra - el. A-MEN.

76 O Little Town of Bethlehem

St. Louis. 8. 6. 8. 6. 7. 6. 8. 6.

Phillips Brooks, 1868. Lewis H. Redner, 1831–1908.

1. O lit - tle town of Beth - le - hem, How still we see thee lie;
2. For Christ is born of Ma - ry; And gath - ered all a - bove,
3. How si - lent - ly, how si - lent - ly, The won - drous gift is given!
4. O ho - ly Child of Beth - le - hem, De - scend to us, we pray;

A - bove thy deep and dream-less sleep The si - lent stars go by:
While mor - tals sleep, the an - gels keep Their watch of won-d'ring love.
So God im - parts to hu - man hearts The bless - ings of His Heav'n.
Cast out our sin, and en - ter in, Be born in us to - day.

Yet in thy dark streets shin - eth The ev - er - last - ing Light; The
O morn - ing stars, to - geth - er Pro - claim the ho - ly birth; And
No ear may hear His com - ing, But in this world of sin, Where
We hear the Christ-mas an - gels The great glad ti - dings tell; O

hopes and fears of all the years Are met in thee to - night.
prais - es sing to God the King, And peace to men on earth.
meek souls will re - ceive Him still, The dear Christ en - ters in.
come to us, a - bide with us, Our Lord Em - man - u - el. A - MEN.

77 What Child Is This?

W. C. Dix, 1837–1898 *8. 7. 8. 7. With Refrain.* Old English

p

1. What child is this, who, laid to rest, On Ma - ry's lap is sleep - ing; Whom
2. So bring Him incense, gold and myrrh, Come, peasant, king to own Him. The

p

an - gels greet with an - thems sweet, While shepherds watch are keep - ing?
King of kings sal - va - tion brings; Let lov - ing hearts en-throne Him.

REFRAIN *f*

This, this is Christ the King, Whom shep-herds guard and an - gels sing!

f

This, this is Christ the King, The Babe, the Son of Ma - ry!

78 There's a Song in the Air

Curran. 6. 6. 6. 6. 12. 12.

MUSIC COPYRIGHT, 1924, BY CARL P. PRICE. USED BY PERMISSION.
WORDS COPYRIGHT, 1879, 1881, BY CHARLES SCRIBNER'S SONS.

Josiah G. Holland, 1872. Sherman Price, 1924.

1. There's a song in the air! There's a star in the sky!
2. There's a tu - mult of joy O'er the won - der - ful birth!
3. In the light of that star Lie the a - ges im - pearled;
4. We re - joice in the light, And we ech - o the song

There's a moth - er's deep prayer And a Ba - by's low cry!
For the Vir - gin's sweet Boy Is the Lord of the earth.
And that song from a - far Has swept o - ver the world:
That comes down through the night From the heav - en - ly throng;

And the star rains its fire while the beau - ti - ful sing,
Ay! the star rains its fire and the beau - ti - ful sing,
Ev - 'ry hearth is a - flame, and the beau - ti - ful sing
Ay! we shout to the love - ly e - van - gel they bring,

For the man - ger of Beth - le - hem cra - dles a King.
For the man - ger of Beth - le - hem cra - dles a King.
In the homes of the na - tions that Je - sus is King.
And we greet in His cra - dle our Sav - ior and King. A - MEN.

Note: The composer of this tune is a Junior in a Church School, located in New York City. (Editor, 1926.)

79 Silent Night! Holy Night!

Stille Nacht. Irregular.

Joseph Mohr, 1818. Franz Gruber, 1818.

1. Si - lent night! Ho - ly night! All is calm, all is bright
2. Si - lent night! Ho - ly night! Shep-herds quake at the sight!
3. Si - lent night! Ho - ly night! Son of God, love's pure light

Round yon vir - gin moth-er and Child! Ho - ly In-fant, so ten-der and mild,
Glo - ries stream from heaven a - far, Heav'nly hosts sing Al - le - lu - ia,
Ra - diant beams from Thy ho-ly face, With the dawn of re - deem - ing grace,

Sleep in heav - en - ly peace, Sleep in heav - en - ly peace.
Christ, the Sav - ior, is born, Christ, the Sav - ior, is born!
Je - sus, Lord, at Thy birth, Je - sus, Lord, at Thy birth. A - MEN.

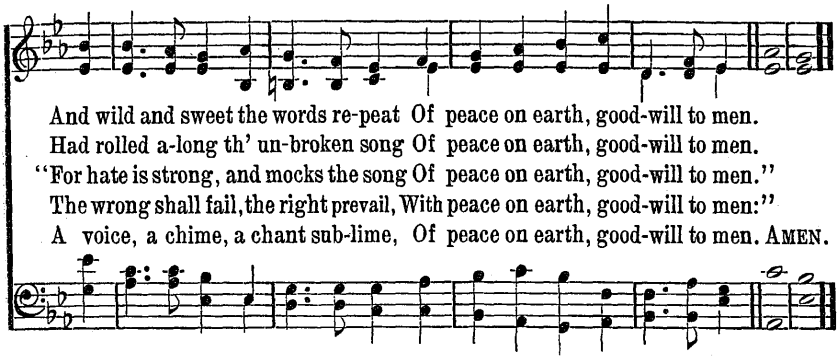
80 I Heard the Bells on Christmas Day

Waltham. L. M.

Henry W. Longfellow, 1863. J. Baptiste Calkin, 1872.

1. I heard the bells on Christ-mas day Their old fa - mil - iar car - ols play,
2. I thought how, as the day had come, The bel-fries of all Chris-ten-dom
3. And in de - spair I bowed my head: "There is no peace on earth," I said,
4. Then pealed the bells more loud and deep: "God is not dead, nor doth He sleep;
5. Till, ring-ing, sing-ing on its way, The world revolved from night to day,

I Heard the Bells on Christmas Day

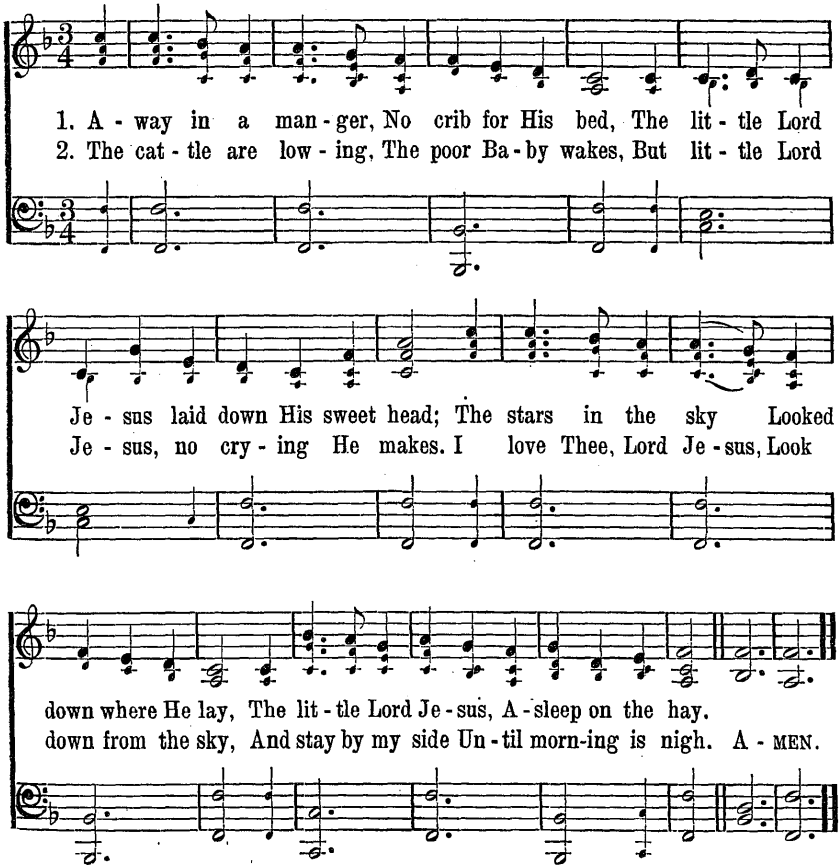


81 Away In a Manger

Away In a Manger. 6. 5. 6. 5. D.

Martin Luther, 1483–1546. Carl Mueller.

UNISON.



82 We Three Kings of Orient Are

Kings of Orient. 8. 8. 8. 6. With Refrain.

John H. Hopkins, 1862. John H. Hopkins, 1862.

UNISON.

1. We three kings of O - ri - ent are; Bear-ing gifts we trav-erse a - far
1st King 2. Born a King on Bethlehem's plain, Gold I bring to crown Him a - gain,
2d King 3. Frank-in-cense to of - fer have I, In-cense owns a De - i - ty nigh;
3d King 4. Myrrh is mine; its bit-ter per-fume Breathes a life of gath-er - ing gloom:

Field and foun - tain, moor and moun-tain, Fol - low-ing yon - der star.
King for - ev - er, ceas - ing nev - er O - ver us all to reign.
Prayer and prais - ing all men rais - ing, Wor-ship Him, God on high.
Sorr'w-ing, sigh - ing, bleed - ing, dy - ing, Sealed in the stone-cold tomb.

REFRAIN. *Harmony.*

O star of won - der, star of night, Star with roy - al beau - ty bright,

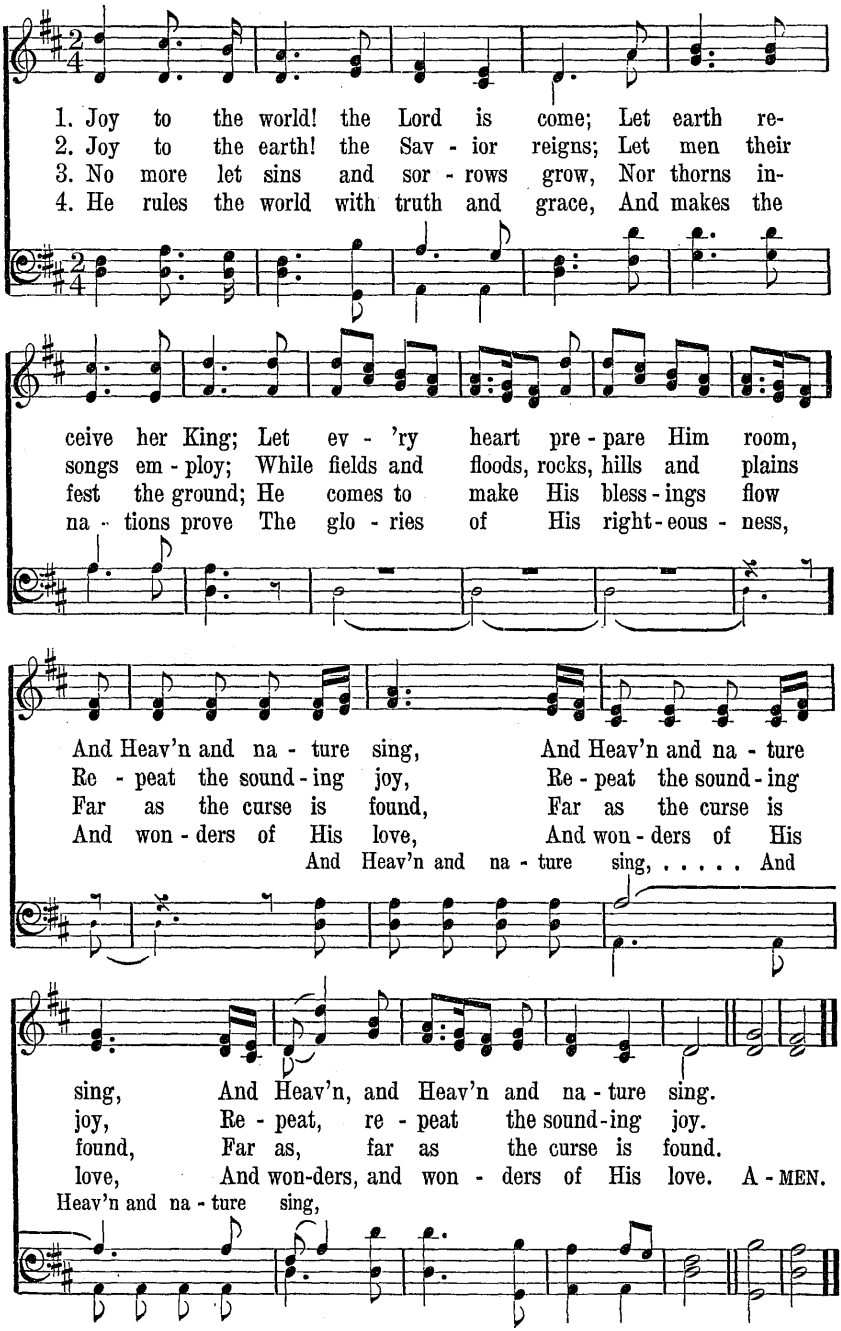
West-ward leading, still pro-ceed-ing, Guide us to thy per-fect light. A - MEN.

83

Joy to the World!

Antioch. C. M.

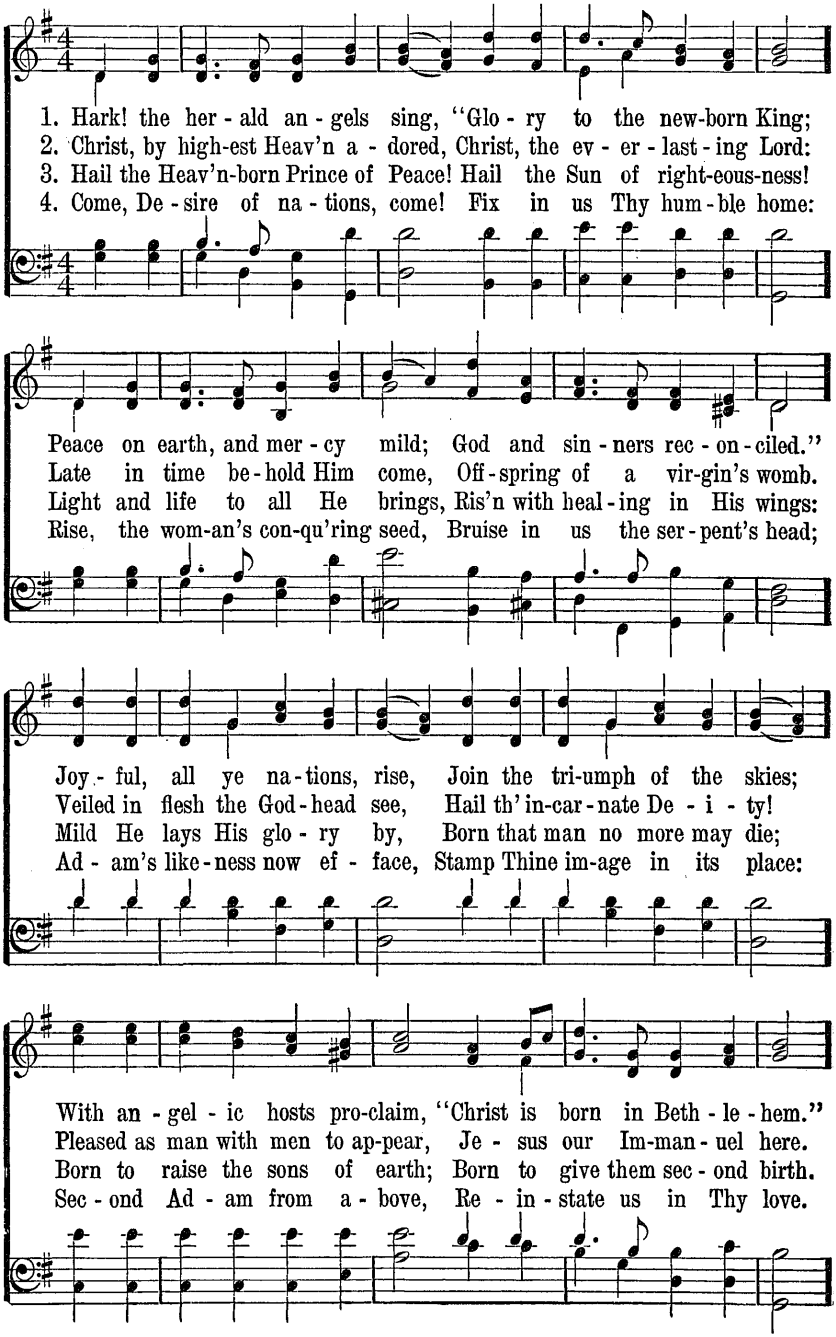
Isaac Watts, 1719. George F. Handel, 1685–1759.



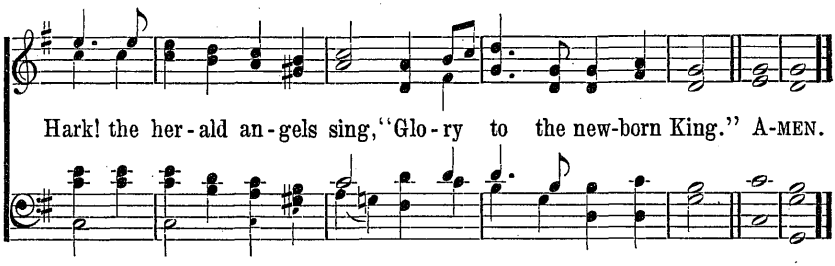
84 Hark! the Herald Angels Sing

Mendelssohn. 7s. D.

Charles Wesley, 1739. Felix Mendelssohn, 1809–1847.



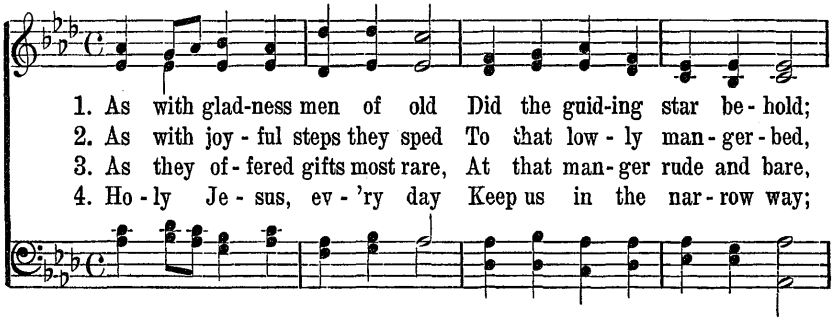
Hark! the Herald Angels Sing

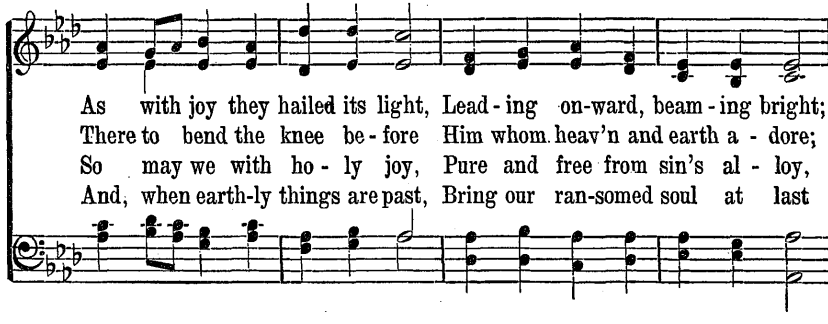


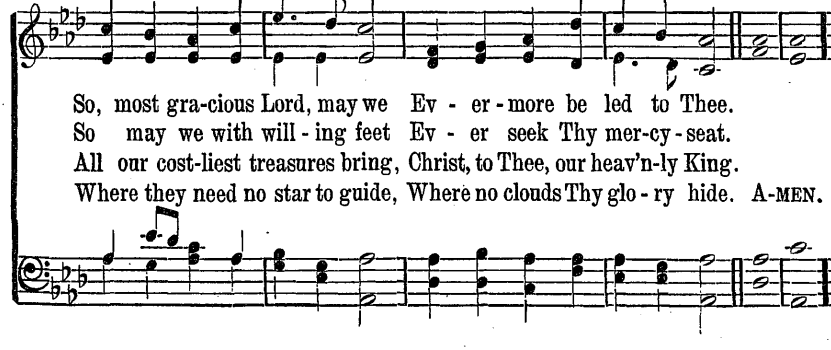
85 As With Gladness Men of Old

Dix. 7s. 6 l.

William C. Dix, 1860. Arranged from Conrad Kocher, 1838.



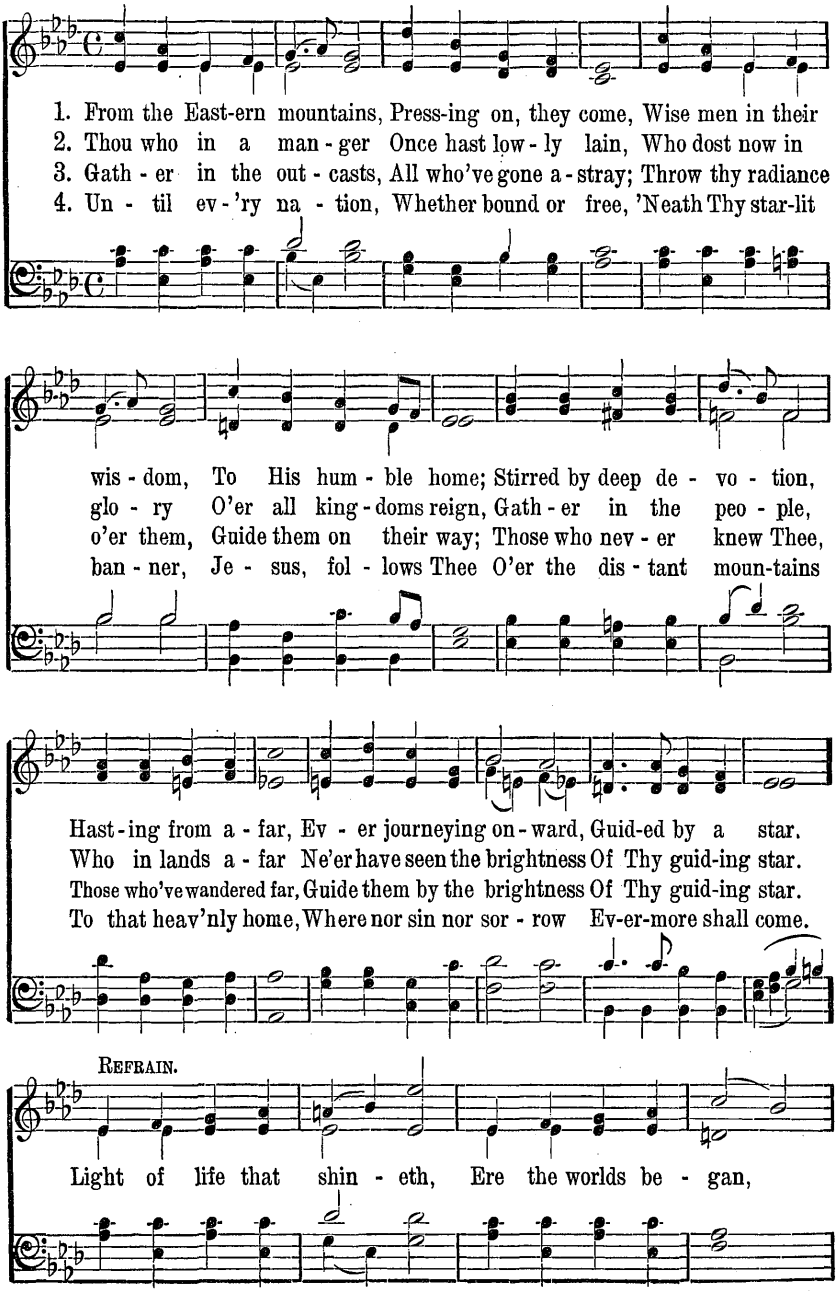


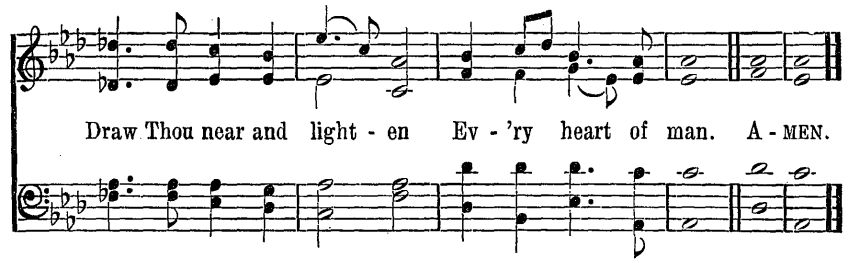


86 From the Eastern Mountains

Rosmore. 6. 5. 6. 5. D. With Refrain.

Godfrey Thring, 1873. Henry G. Trembath, 1893.

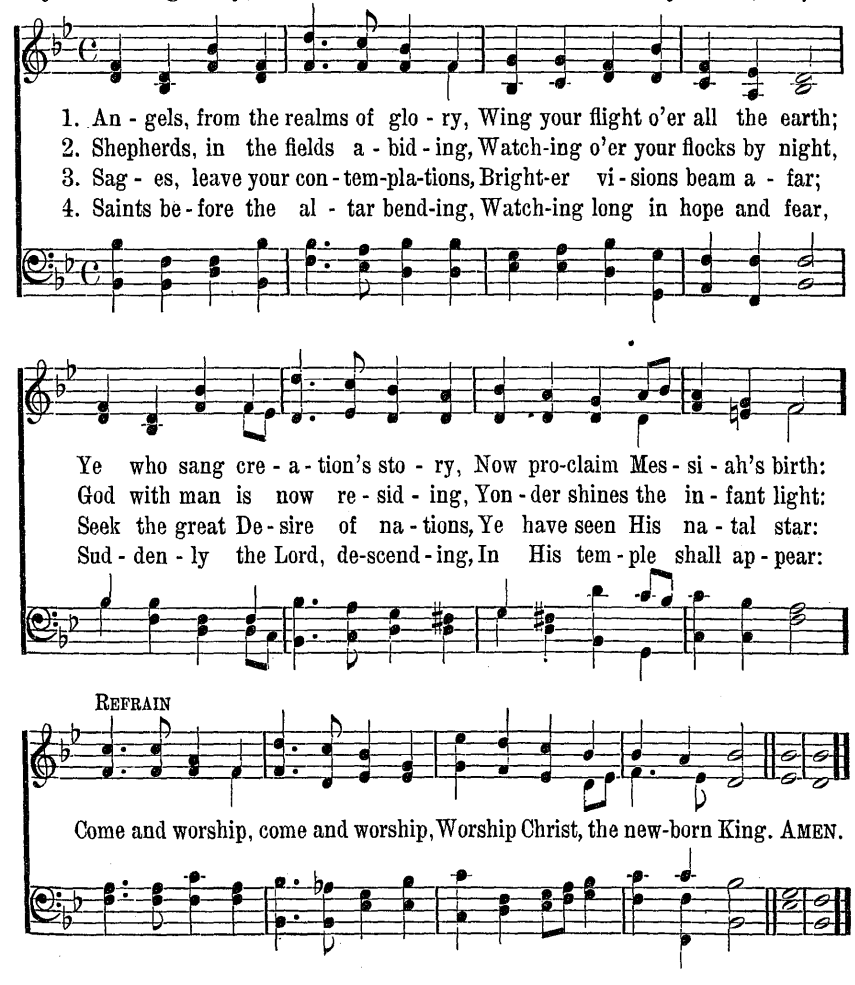




87 Angels, From the Realms of Glory

Regent Square. 8. 7. 8. 7. With Refrain.

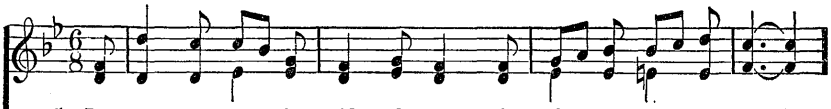
James Montgomery, 1816. Henry Smart, 1867.



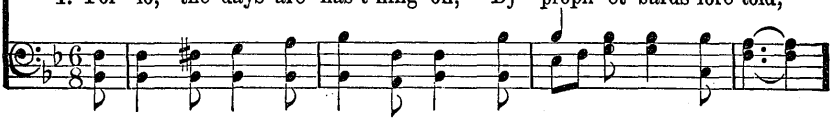
88 It Came Upon the Midnight Clear

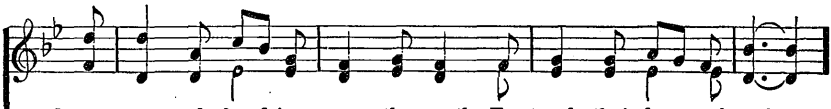
Carol. C. M. D.

Edmund H. Sears, 1850. Richard S. Willis, 1819–1900.

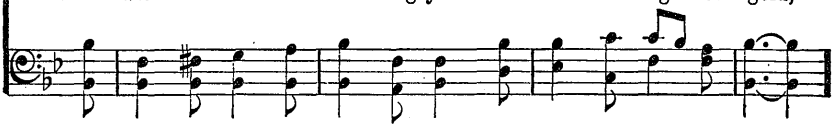


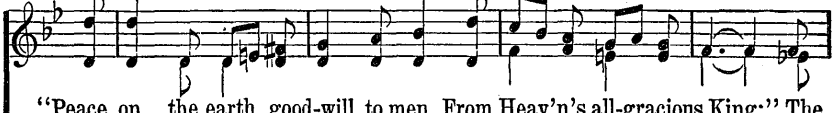
1. It came up - on the mid-night clear, That glo - rious song of old,
2. Still thro' the clo - ven skies they come, With peace-ful wings un - furled,
3. And ye, be-neath life's crush-ing load, Whose forms are bend-ing low,
4. For lo, the days are has-t'ning on, By proph - et bards fore-told,



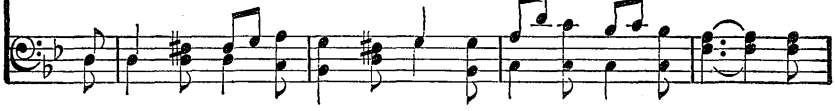


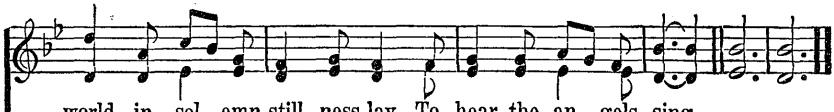
From an - gels bend-ing near the earth To touch their harps of gold:
And still their heav'n-ly mu - sic floats O'er all the wear - y world:
Who toil a - long the climb - ing way With pain - ful steps and slow,
When with the ev - er - cir - cling years Comes round the age of gold;



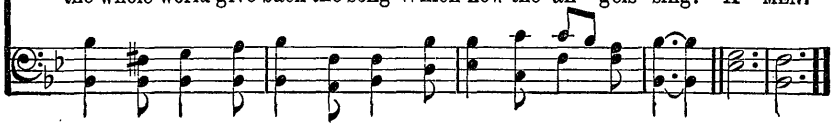


"Peace on the earth, good-will to men, From Heav'n's all-gracious King:" The
A - bove its sad and low - ly plains They bend on hov - 'ring wing, And
Look now! for glad and gold - en hours Come swift-ly on the wing: O
When peace shall o - ver all the earth Its an-cient splen-dors fling, And





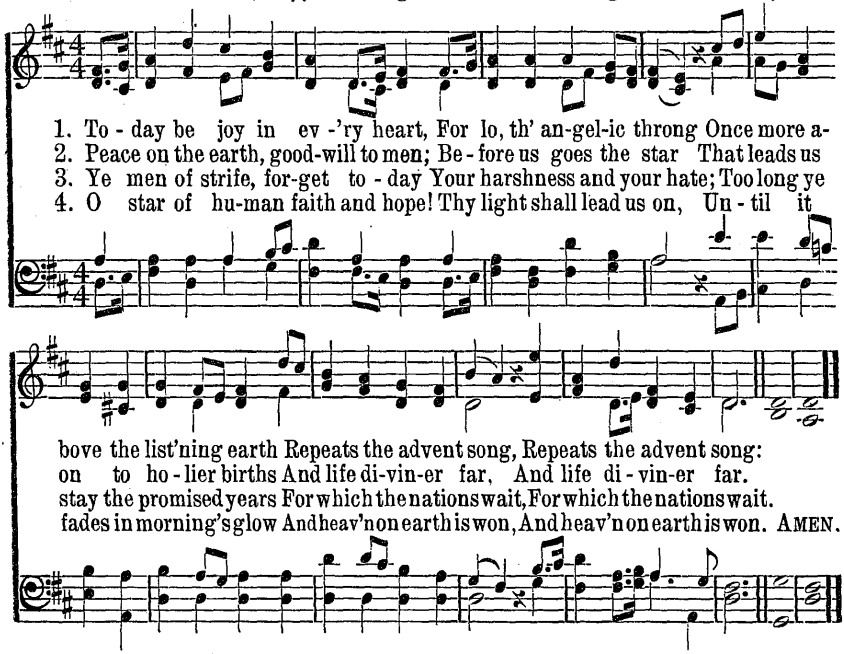
world in sol - emn still - ness lay To hear the an - gels sing.
ev - er o'er its Ba - bel sounds The bless-ed an - gels sing.
rest be - side the wear - y road, And hear the an - gels sing.
the whole world give back the song Which now the an - gels sing. A - MEN.



89 To-day Be Joy In Every Heart

Christmas. C. M.

Frederick L. Hosmer, 1877. Abridged. George F. Handel, 1728.

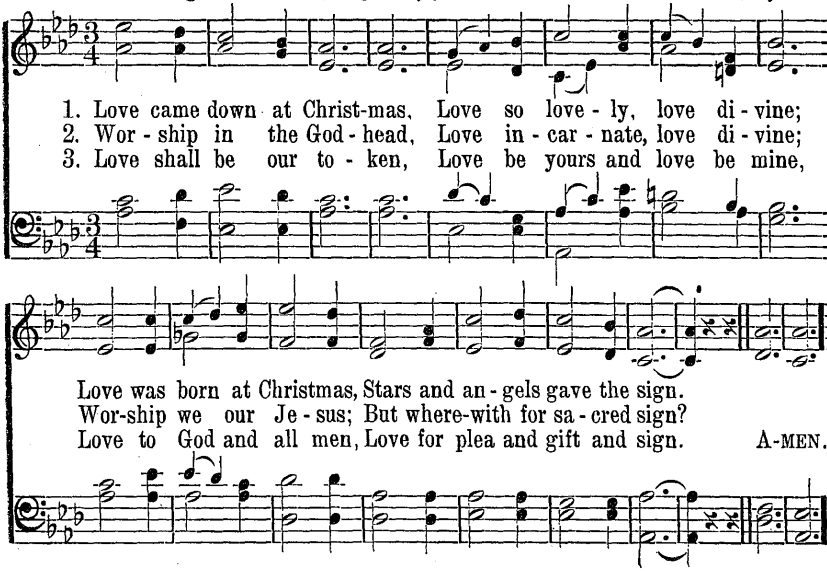


90 Love Came Down at Christmas

Northwood. 6. 7. 6. 7.

COPYRIGHT, 1929, BY R. G. McCUTCHAN.

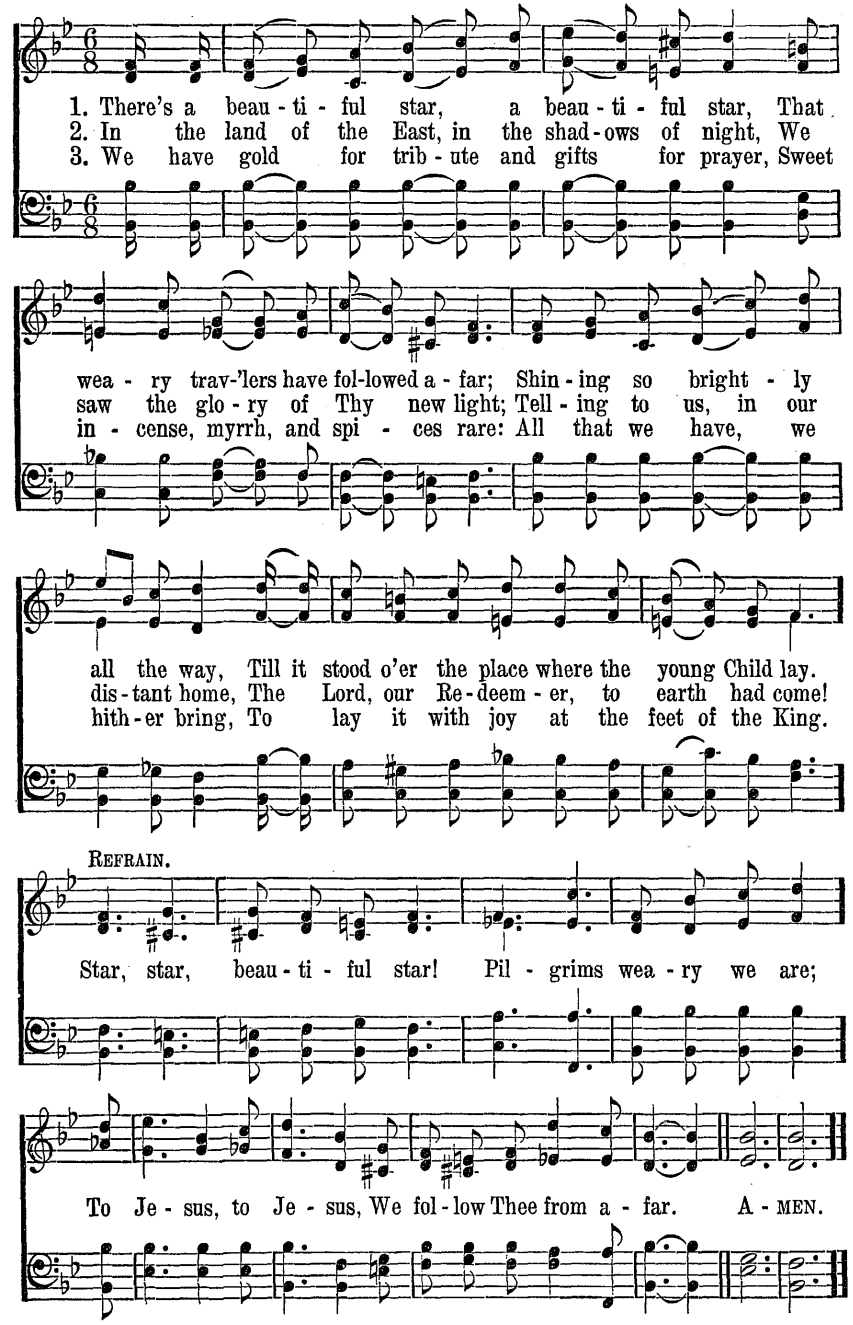
Christina Georgina Rossetti, 1830–1894. R. G. McCutchan, 1928.



91 There's a Beautiful Star

Beautiful Star. Irregular. With Refrain.

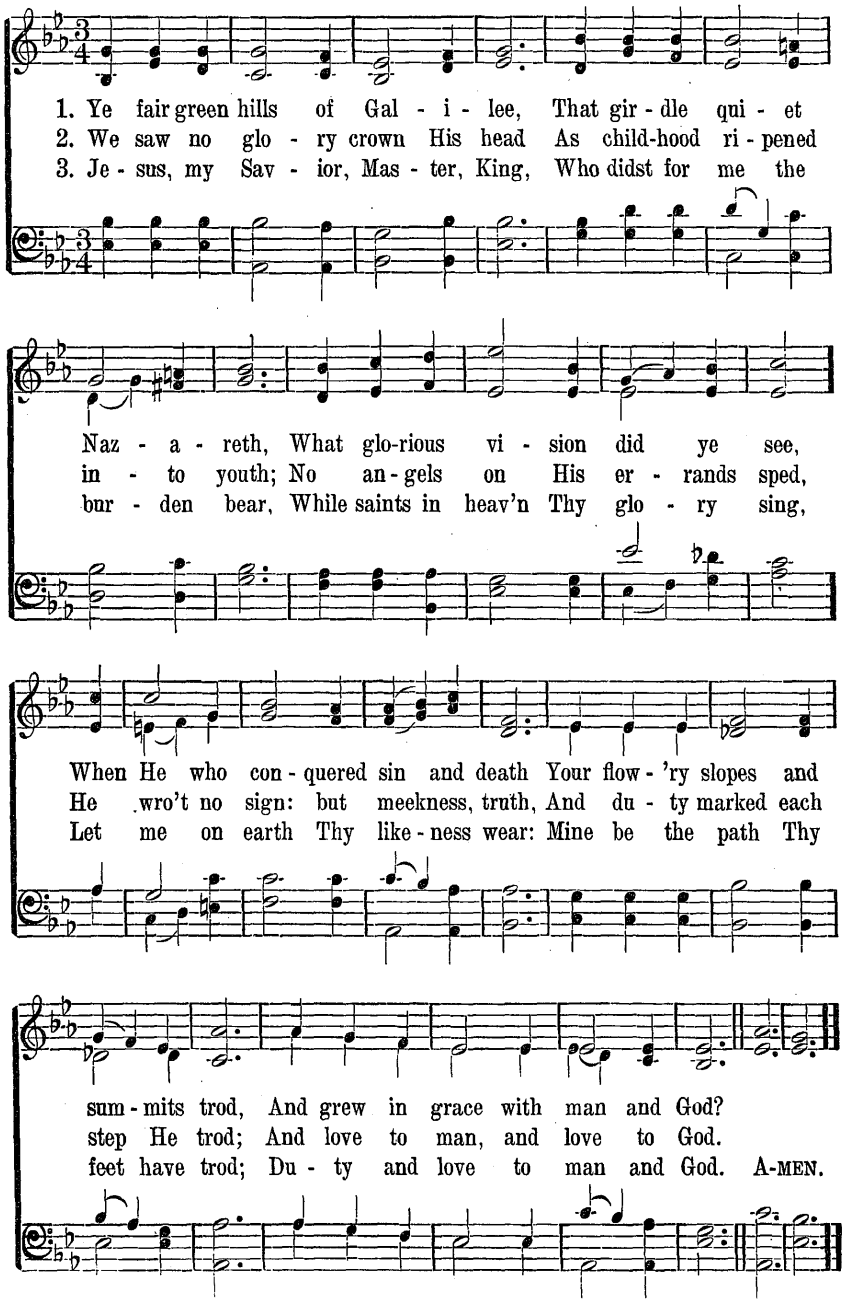
Rossiter W. Raymond, 1840–1918. Frederick Schilling.



92 Ye Fair Green Hills of Galilee

Adoro Te. 8s. 6l.

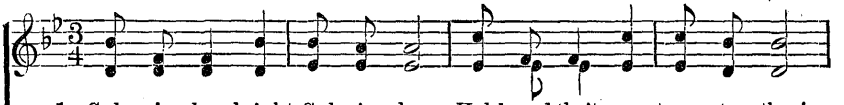
Eustace R. Conder, 1887. Joseph Barnby, 1872.



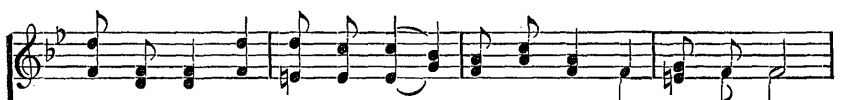
93 Galilee, Bright Galilee

Galilee (Sherwin). 7s. D.

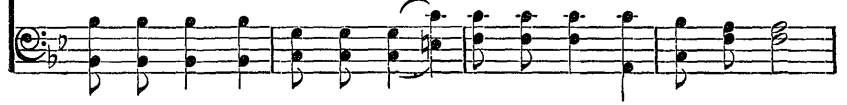
William F. Sherwin, 1880. William F. Sherwin, 1880.

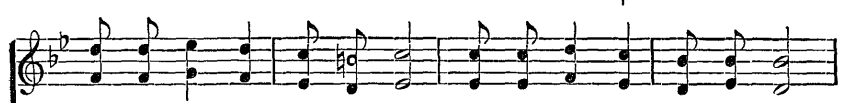


1. Gal - i - lee, bright Gal - i - lee, Hal-lowed tho'ts we turn to thee!
2. Once a - long that rug - ged shore, He, who all our sor - rows bore,
3. Wild the night of Gal - i - lee; Loud - ly roared the an - gry sea,
4. Still in lov - ing ten - der - ness Doth the Mas - ter wait to bless;

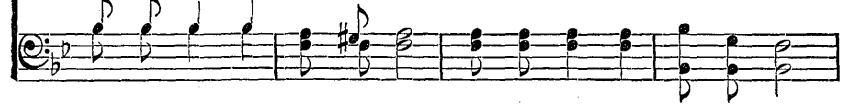


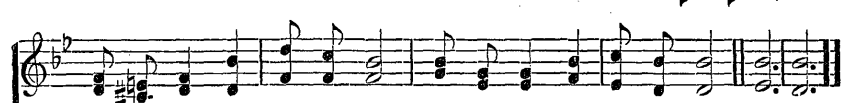
Wov - en through thy his - to - ry, Gleams the charming mys - ter - y
Jour-neyed oft with wea - ry feet, Thro' the storm of burn - ing heat;
When up - on the toss - ing wave Je - sus walked, His own to save:
Still His touch up - on the soul Bring - eth balm and mak - eth whole;



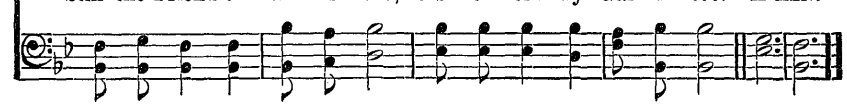


Of the life of One who came, Bear - ing grief, re-proach and shame,
Heal - ing all who came in faith, Call - ing back the life from death:
Calmed the tu - mult by His will, On - ly say - ing, "Peace, be still!"
Still He com - forts mourning hearts, Life, and joy, and peace im - parts;





Sav - ior of the world to be; "God with us" by Gal - i - lee!
King of kings from heav'n was He, Tho' so poor by Gal - i - lee!
Rul - er of the storm was He, On the rag - ing Gal - i - lee!
Still the Friend of all is He, As of old by Gal - i - lee! A-MEN.



94 Thou Didst Leave Thy Throne

Margaret. Irregular.

Emily E. S. Elliott, 1864. Timothy R. Matthews, 1876.

1. Thou didst leave Thy throne And Thy king - ly crown When Thou
2. Heav-en's arch - es rang When the an - gels sang, Pro -
3. The fox - es found rest, And the birds their nest In the
4. Thou cam - est, O Lord, With the liv - ing word That should
5. When heav'n's choirs shall sing, And her arch - es ring At Thy

cam - est to earth for me; But in Beth - le - hem's home
claim - ing Thy roy - al de - gree; But of low - ly birth
shade of the for - est tree; But Thy couch was the sod,
set Thy peo - ple free; But with mock - ing scorn,
com - ing to vic - to - ry, Let Thy voice call me home,

Was there found no room For Thy ho - ly na - tiv - i - ty:
Didst Thou come to earth, And in great - est hu - mil - i - ty:
O Thou Son of God, In the des - erts of Gal - i - lee:
And with crown of thorn, They bore Thee to Cal - va - ry:
Say - ing, "Yet there is room, There is room at My side for thee."

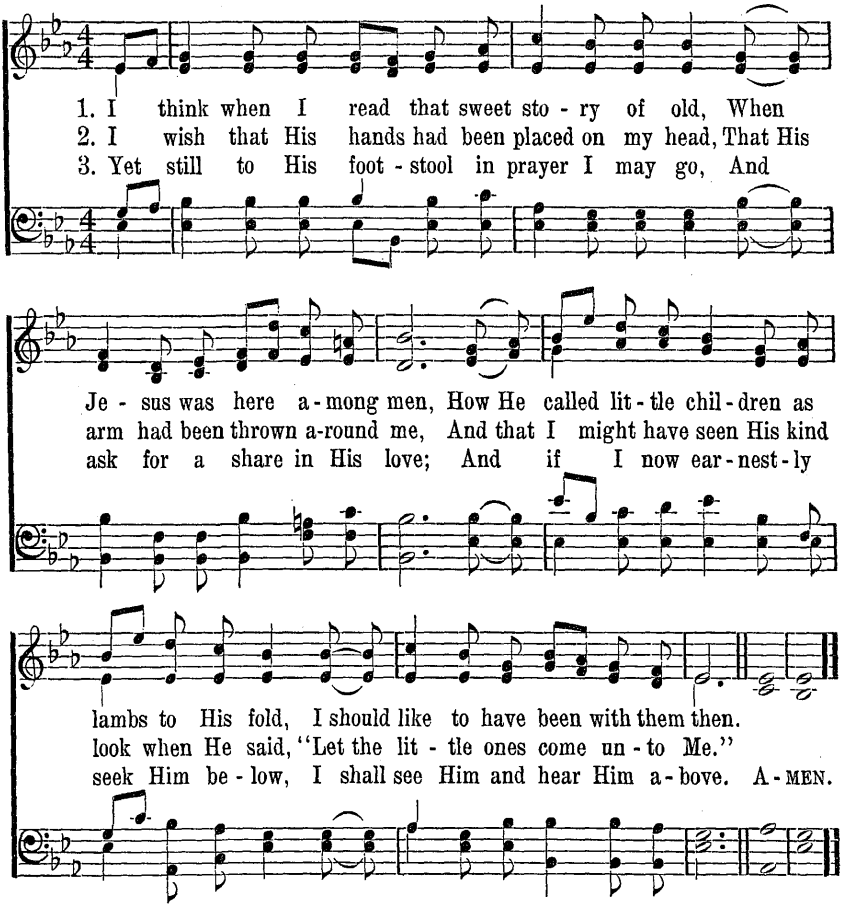
REFRAIN.

1–4. O come to my heart, Lord Je-sus, There is room in my heart for Thee.
5. My heart shall rejoice, Lord Je-sus, When Thou comest and callest for me. A-MEN.

95 I Think When I Read That Sweet Story

Sweet Story. Irregular.

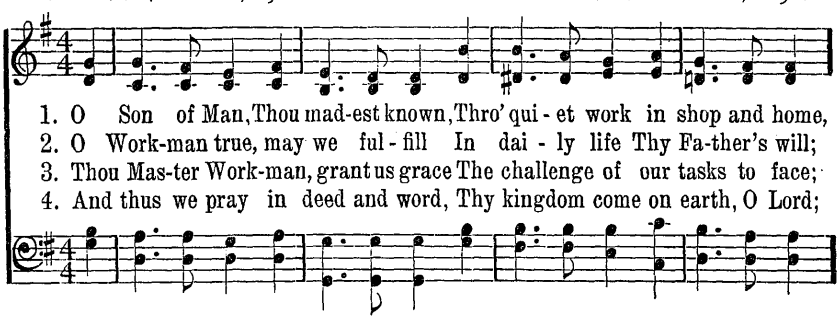
Jemima Luke, 1841. Traditional English Melody.



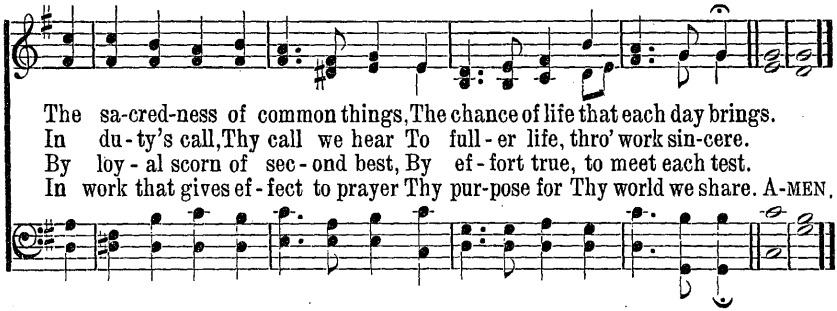
96 O Son of Man, Thou Madest Known

Rachel. L. M.

Milton S. Littlefield, 1916. E. M. Wren, 1890.



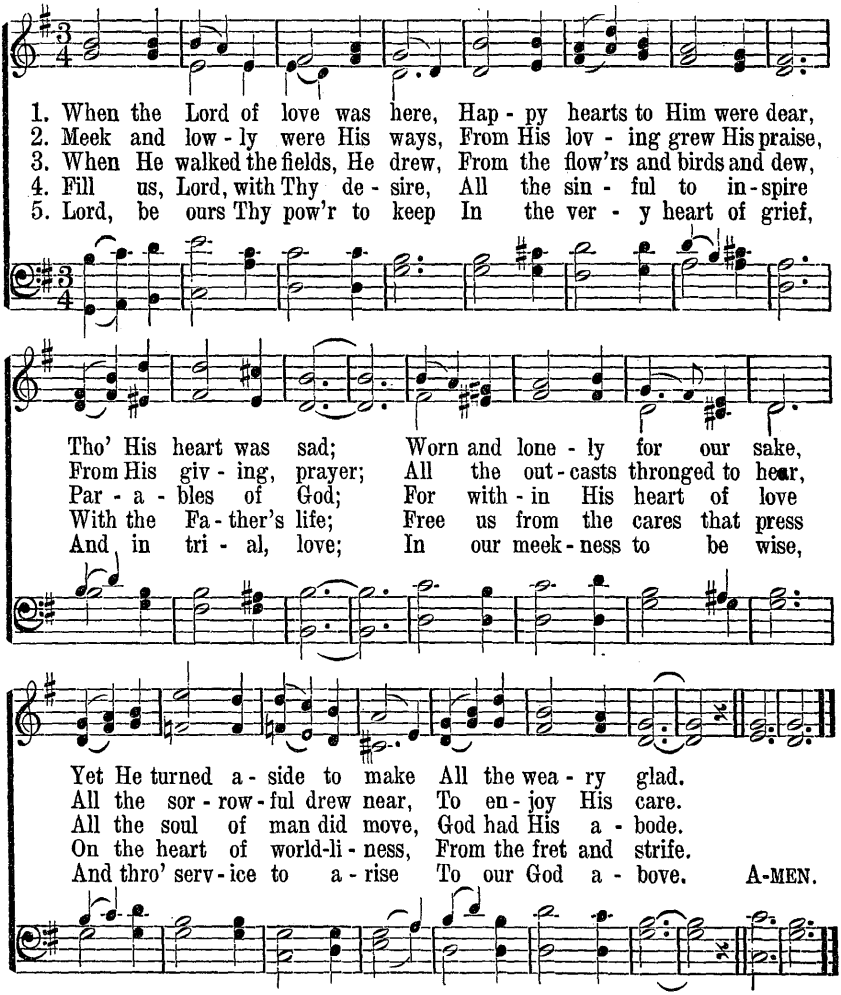
O Son of Man, Thou Madest Known



97 When the Lord of Love Was Here

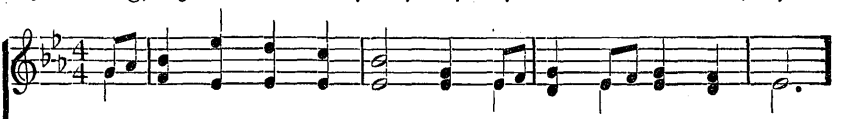
Armstrong. 7.7.5.7.7.5.

Stopford A. Brooke, 1881. George W. Chadwick, 1887.

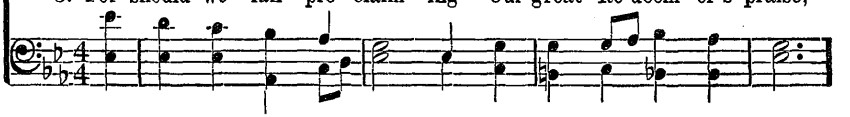


When, His Salvation Bringing

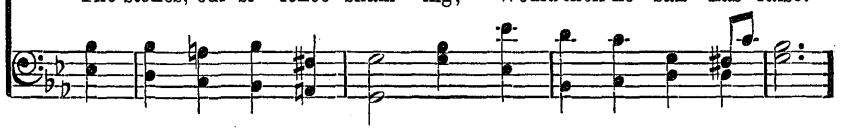
John King, 1830. *Tours.* 7. 6. 7. 6. 7. 6. 7. 6. Berthold Tours, 1872.



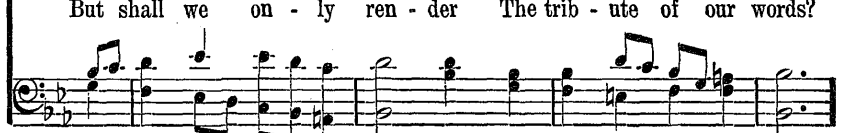
1. When, His sal - va - tion bring - ing, To Zi - on Je - sus came,
2. And since the Lord re - tain - eth His love for chil-dren still,
3. For should we fail pro - claim - ing Our great Re-deem - er's praise,



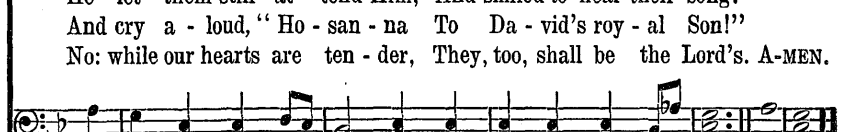
The chil-dren all stood sing - ing Ho - san - na to His name:
Tho' now as King He reign - eth On Zi - on's heav'nly hill,
The stones, our si - lence sham - ing, Would their ho - san - nas raise.



Nor did their zeal of - fend Him, But, as He rode a - long,
We'll gath - er round His ban - ner Who sits up - on His throne,
But shall we on - ly ren - der The trib - ute of our words?



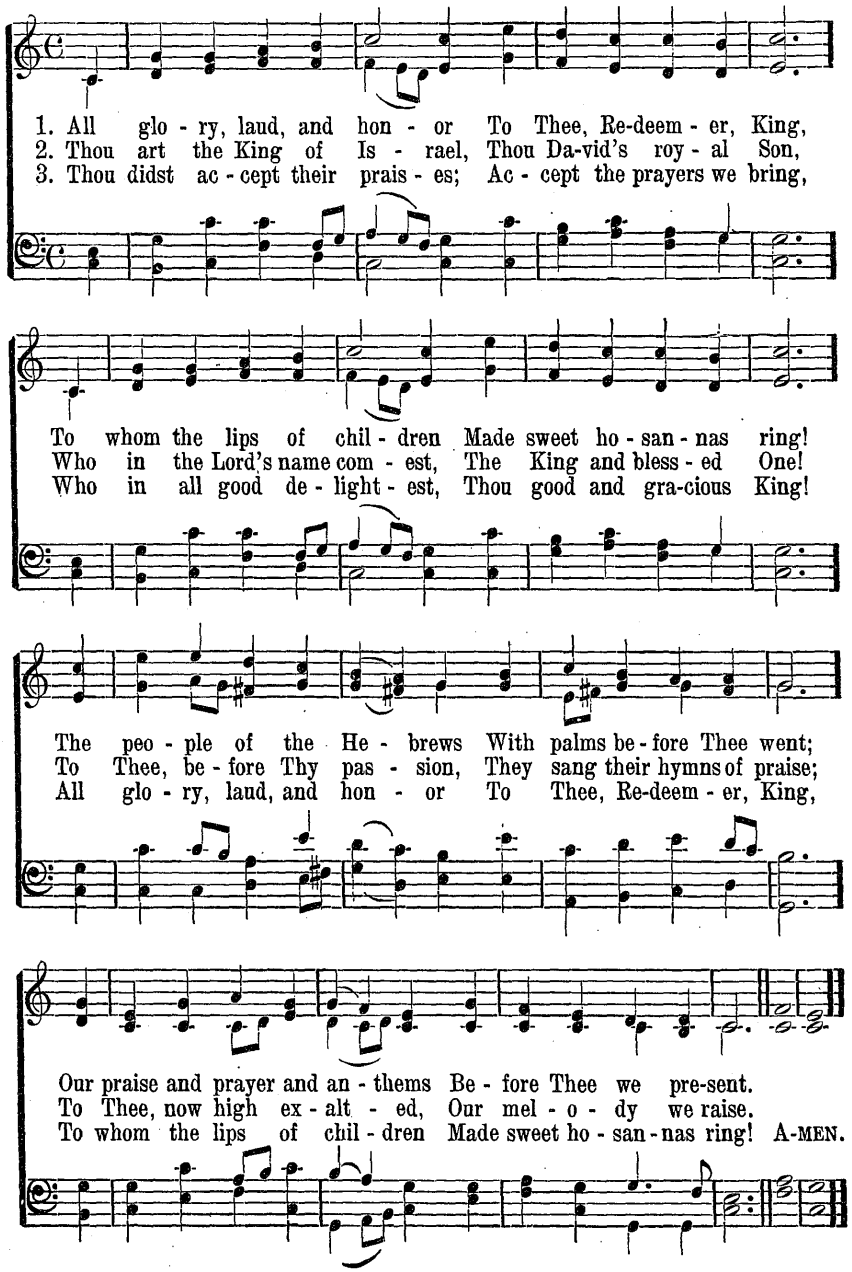
He let them still at - tend Him, And smiled to hear their song.
And cry a - loud, "Ho - san - na To Da - vid's roy - al Son!"
No: while our hearts are ten - der, They, too, shall be the Lord's. A-MEN.



99 All Glory, Laud, and Honor

St. Theodulph. 7. 6. 7. 6. D.

Theodulph of Orleans, circa 820.
Translated by John M. Neale, 1854. Melchior Teschner, 1615.



Christ's Entry Into Jerusalem

99a Christ's Entry Into Jerusalem.

Bernard Plockhurst

The Artist.

Bernard Plockhurst was born in Brunswick, Germany in 1825, and died in Berlin in 1907. His preparation for his life work was made in the Munich Art School under those skillful teachers Piloty and Coutre. He became a teacher of painting in the Weimar Art School in 1866. The themes for which he is most widely known are Biblical, particularly in the portrayal of the life of Christ. While not so prominent as Hofmann in this field, his work resembles that of his distinguished fellow artist, and has served to make Jesus' ministry more real to people of many lands.

The Picture Setting.

Long years before this scene, Jerusalem was seized and the inhabitants taken captive to Babylon. They later returned, but many felt the ancient glory of the city had been lost. It was then that Zechariah, a prophet, encouraged his people with the exultant cry:

"Rejoice greatly, O daughter of Zion: behold thy King cometh unto thee, He is just, and having salvation; lowly, riding upon a colt, the foal of an ass."

And now Jesus was in Jerusalem for the Passover feast. He had incurred the hatred of the religious leaders because He condemned their unjust actions; they were even now bent upon taking His life. But His disciples knew Him to be the Messiah. How would He declare this position openly? Certainly He could not proclaim Himself from the Temple court, nor yet in some formal ceremony. Apparently He chose a way suggested by the prophet centuries before, and rode into the city upon a humble beast of burden. Mark tells of the event in these words:

"And many spread their garments upon the way; and others branches which they had cut from the fields. And they that went before and they that followed, cried, "Hosanna; Blessed is He that cometh in the name of the Lord: Blessed is the kingdom that cometh, the kingdom of our father David: Hosanna in the highest."

The Picture Study.

From our position beside the road along which Jesus is approaching, we see the massive gate such as suggests an "Arch of Triumph" for a general returning from battle. But the scene itself is one of peace, as shown by the prominence of the happy children and the flying doves. Branches and cloaks are strewn in Jesus' pathway. These people delight in honoring one whose ministry of healing has lifted so many burdens, and whose teachings have given new hope.

But the crowd is not entirely of one mind. See the bearded old rabbi, eyebrows drawn down, watching the procession with evident disapproval. There were others like him, some of whom quickly carried word to the rulers that Jesus' popularity was rapidly increasing, and that they must move quickly to put Him out of the way.

Another aged man is to be seen on the outskirts of the crowd. He bears a cripple on his back. Who knows but this Messiah may turn and heal the afflicted one. On the left is a strong young man who seems deeply stirred. Is he a disciple of Jesus, or may he even now be pledging himself to follow this man whom the multitude hails with joy? Beside him, childhood and age kneel in reverent praise.

Jesus is portrayed as if He were in the crowd, but not a part of it. His face is set in serious firmness. He looks only straight before Him. Another day this crowd will vanish before the rulers' threats, and He must enter into His kingdom alone. So He receives their acclaim, though knowing it is but a passing triumph. His real triumph comes when His life inspires us to live courageously; when we honor Him by doing His will.

"To Thee, before Thy passion, they sang their hymns of praise;
To Thee, now high exalted, our melody we raise.
Thou didst accept their praises; accept the praise we bring,
Who in all good delightest, Thou good and gracious King."

—*Theodulph of Orleans.*

Copyright, 1929, by E. O. Excell, Jr. and Edward R. Bartlett.

Christ's Entry Into Jerusalem

99a Christ's Entry Into Jerusalem.

Bernard Plockhurst

The Artist.

Bernard Plockhurst was born in Brunswick, Germany in 1825, and died in Berlin in 1907. His preparation for his life work was made in the Munich Art School under those skillful teachers Piloty and Coutre. He became a teacher of painting in the Weimar Art School in 1866. The themes for which he is most widely known are Biblical, particularly in the portrayal of the life of Christ. While not so prominent as Hofmann in this field, his work resembles that of his distinguished fellow artist, and has served to make Jesus' ministry more real to people of many lands.

The Picture Setting.

Long years before this scene, Jerusalem was seized and the inhabitants taken captive to Babylon. They later returned, but many felt the ancient glory of the city had been lost. It was then that Zechariah, a prophet, encouraged his people with the exultant cry:

"Rejoice greatly, O daughter of Zion: behold thy King cometh unto thee, He is just, and having salvation; lowly, riding upon a colt, the foal of an ass."

And now Jesus was in Jerusalem for the Passover feast. He had incurred the hatred of the religious leaders because He condemned their unjust actions; they were even now bent upon taking His life. But His disciples knew Him to be the Messiah. How would He declare this position openly? Certainly He could not proclaim Himself from the Temple court, nor yet in some formal ceremony. Apparently He chose a way suggested by the prophet centuries before, and rode into the city upon a humble beast of burden. Mark tells of the event in these words:

"And many spread their garments upon the way; and others branches which they had cut from the fields. And they that went before and they that followed, cried, "Hosanna; Blessed is He that cometh in the name of the Lord: Blessed is the kingdom that cometh, the kingdom of our father David: Hosanna in the highest."

The Picture Study.

From our position beside the road along which Jesus is approaching, we see the massive gate such as suggests an "Arch of Triumph" for a general returning from battle. But the scene itself is one of peace, as shown by the prominence of the happy children and the flying doves. Branches and cloaks are strewn in Jesus' pathway. These people delight in honoring one whose ministry of healing has lifted so many burdens, and whose teachings have given new hope.

But the crowd is not entirely of one mind. See the bearded old rabbi, eyebrows drawn down, watching the procession with evident disapproval. There were others like him, some of whom quickly carried word to the rulers that Jesus' popularity was rapidly increasing, and that they must move quickly to put Him out of the way.

Another aged man is to be seen on the outskirts of the crowd. He bears a cripple on his back. Who knows but this Messiah may turn and heal the afflicted one. On the left is a strong young man who seems deeply stirred. Is he a disciple of Jesus, or may he even now be pledging himself to follow this man whom the multitude hails with joy? Beside him, childhood and age kneel in reverent praise.

Jesus is portrayed as if He were in the crowd, but not a part of it. His face is set in serious firmness. He looks only straight before Him. Another day this crowd will vanish before the rulers' threats, and He must enter into His kingdom alone. So He receives their acclaim, though knowing it is but a passing triumph. His real triumph comes when His life inspires us to live courageously; when we honor Him by doing His will.

"To Thee, before Thy passion, they sang their hymns of praise;
To Thee, now high exalted, our melody we raise.
Thou didst accept their praises; accept the praise we bring,
Who in all good delightest, Thou good and gracious King."

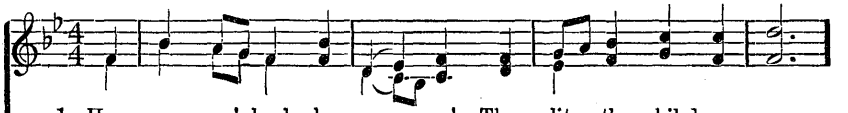
—Theodulph of Orleans.

Copyright, 1929, by E. O. Excell, Jr. and Edward R. Bartlett.

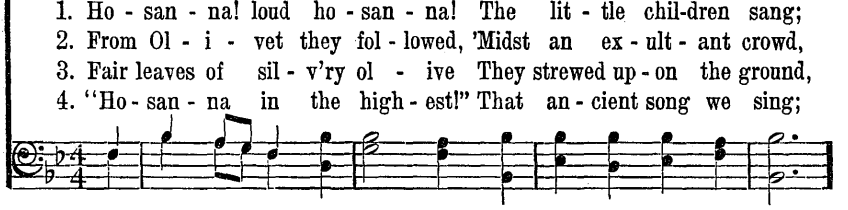
100 Hosanna, Loud Hosanna

Ellacombe. 7. 6. 7. 6. D.

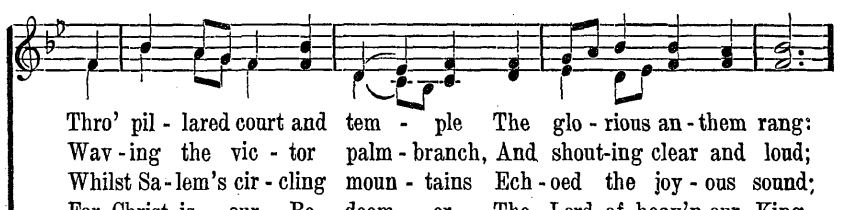
Jeannette Threlfall, 1821–1880. Gesangbuch der Herzogl, 1784.



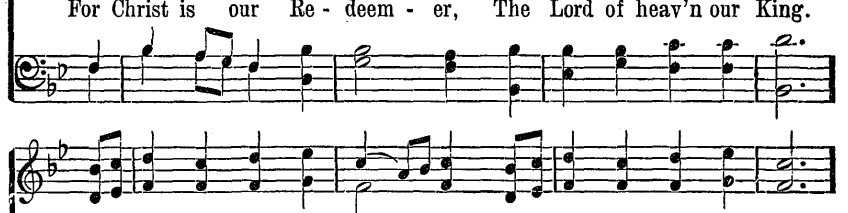
1. Ho - san - na! loud ho - san - na! The lit - tle chil-dren sang;
2. From Ol - i - vet they fol - lowed, 'Midst an ex - ult - ant crowd,
3. Fair leaves of sil - v'ry ol - ive They strewed up - on the ground,
4. "Ho - san - na in the high - est!" That an - cient song we sing;



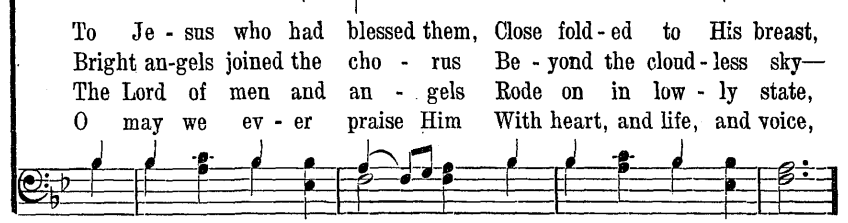
Thro' pil - lared court and tem - ple The glo - rious an - them rang:
Wav - ing the vic - tor palm - branch, And shout-ing clear and loud;
Whilst Sa - lem's cir - cling moun - tains Ech - oed the joy - ous sound;
For Christ is our Re - deem - er, The Lord of heav'n our King.



To Je - sus who had blessed them, Close fold - ed to His breast,
Bright an-gels joined the cho - rus Be - yond the cloud - less sky—
The Lord of men and an - gels Rode on in low - ly state,
O may we ev - er praise Him With heart, and life, and voice,



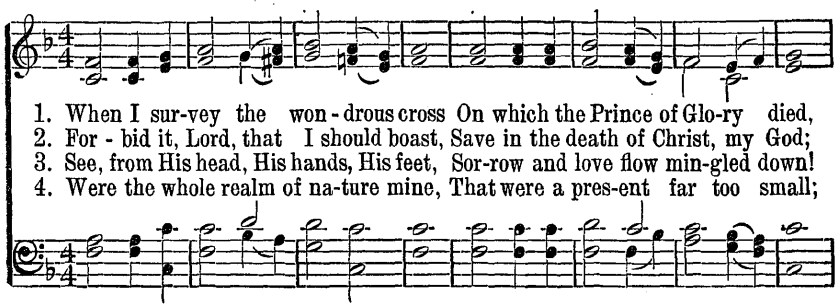
The chil - dren sang their prais - es, The sim-plest and the best.
"Ho - san - na in the high - est: Glo - ry to God on high!"
Nor scorned that lit - tle chil - dren Should on His bid-ding wait.
And in His bliss - ful pres - ence E - ter - nal - ly re - joice. A-MEN.



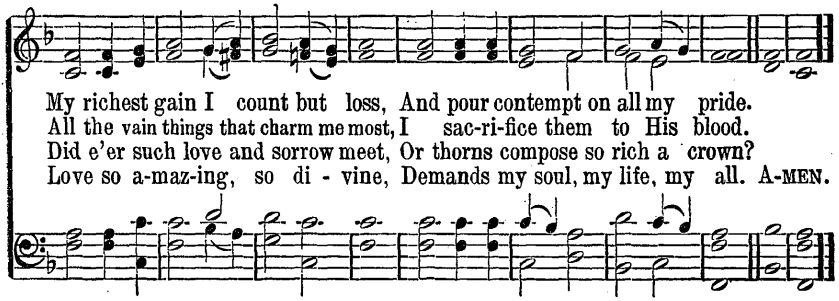
101 When I Survey the Wondrous Cross

Hamburg. L. M. Gregorian Chant.

Isaac Watts, 1707. Arr. by Lowell Mason, 1824,



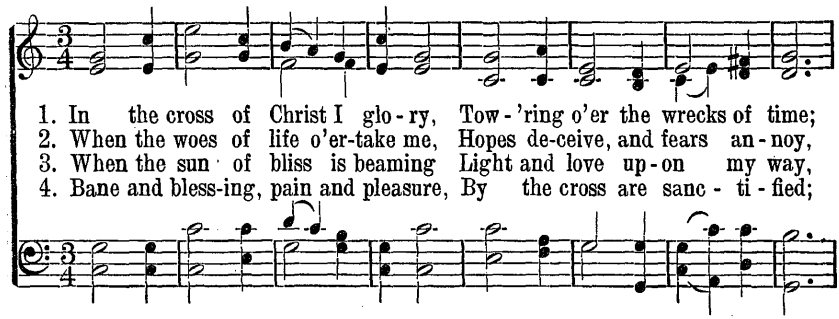
1. When I sur-vey the won-drous cross On which the Prince of Glo-ry died,
2. For-bid it, Lord, that I should boast, Save in the death of Christ, my God;
3. See, from His head, His hands, His feet, Sor-row and love flow min-gled down!
4. Were the whole realm of na-ture mine, That were a pres-ent far too small;



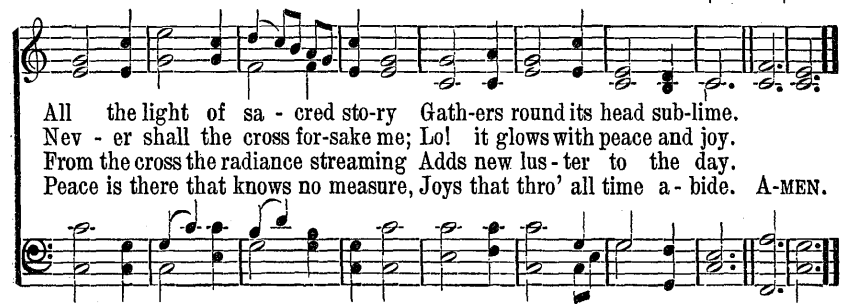
My richest gain I count but loss, And pour contempt on all my pride.
All the vain things that charm me most, I sac-ri-fice them to His blood.
Did e'er such love and sorrow meet, Or thorns compose so rich a crown?
Love so a-maz-ing, so di-vine, Demands my soul, my life, my all. A-MEN.

102 In the Cross of Christ I Glory

John Bowring, 1825. *Rathbun. 8. 7. 8. 7.* Ithamar Conkey, 1847.



1. In the cross of Christ I glo-ry, Tow-'ring o'er the wrecks of time;
2. When the woes of life o'er-take me, Hopes de-ceive, and fears an-noy,
3. When the sun of bliss is beaming Light and love up-on my way,
4. Bane and bless-ing, pain and pleasure, By the cross are sanc-ti-fied;

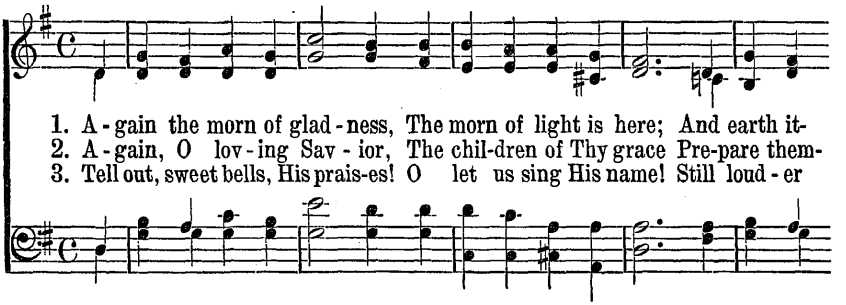


All the light of sa-cred sto-ry Gath-ers round its head sub-lime.
Nev-er shall the cross for-sake me; Lo! it glows with peace and joy.
From the cross the radiance streaming Adds new lus-ter to the day.
Peace is there that knows no measure, Joys that thro' all time a-bide. A-MEN.

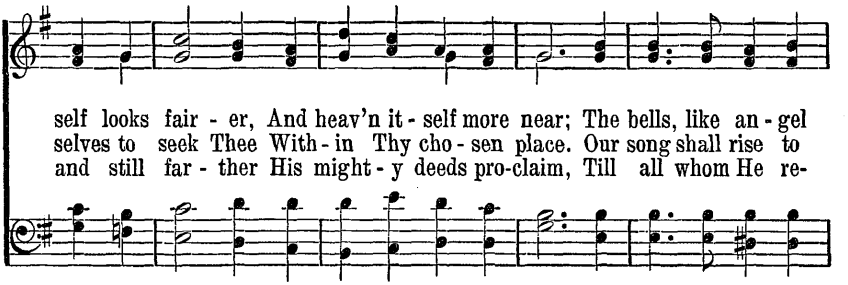
103 Again the Morn of Gladness

Morn of Gladness. 7. 6. 7. 6. D. With Refrain.

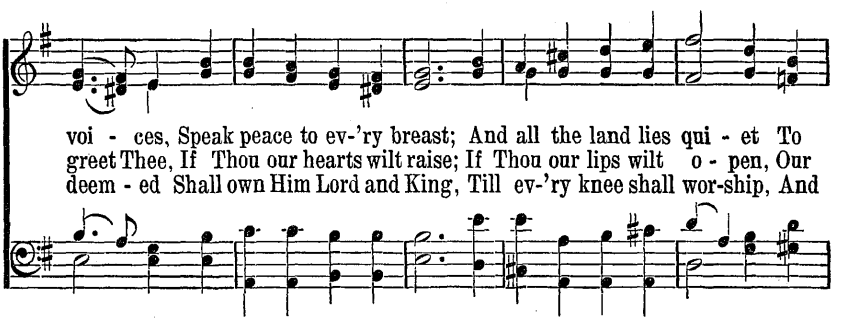
John Ellerton, 1874. Arthur Cottman, 1877.



1. A - gain the morn of glad - ness, The morn of light is here; And earth it-
2. A - gain, O lov - ing Sav - ior, The chil-dren of Thy grace Pre-pare them-
3. Tell out, sweet bells, His prais-es! O let us sing His name! Still loud - er

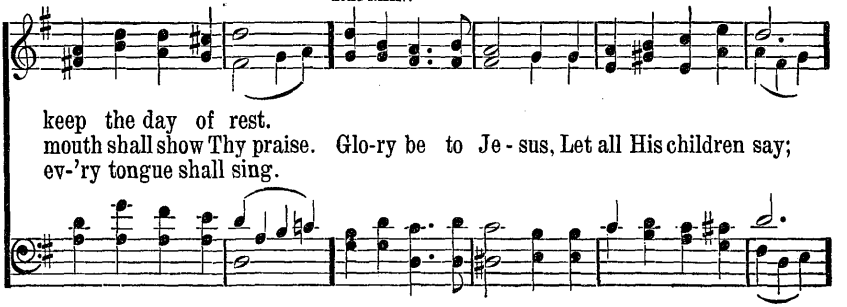


self looks fair - er, And heav'n it - self more near; The bells, like an - gel
selves to seek Thee With - in Thy cho - sen place. Our song shall rise to
and still far - ther His might - y deeds pro-claim, Till all whom He re-



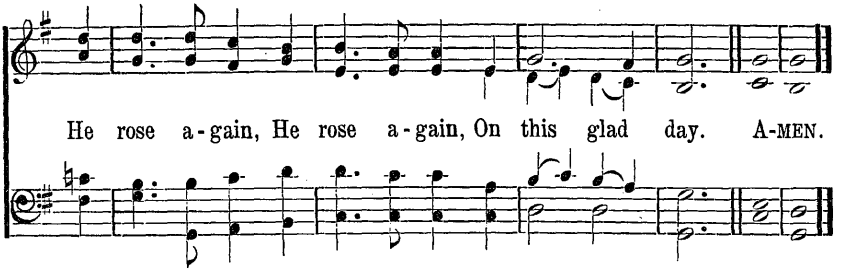
voi - ces, Speak peace to ev-'ry breast; And all the land lies qui - et To
greet Thee, If Thou our hearts wilt raise; If Thou our lips wilt o - pen, Our
deem - ed Shall own Him Lord and King, Till ev-'ry knee shall wor-ship, And

REFRAIN.



keep the day of rest.
mouth shall show Thy praise. Glo-ry be to Je - sus, Let all His children say;
ev-'ry tongue shall sing.

Again the Morn of Gladness

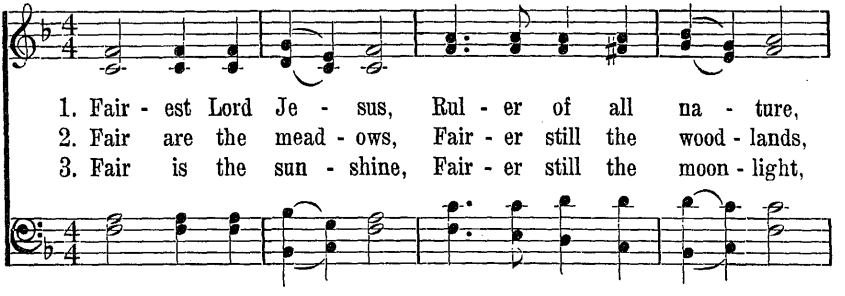


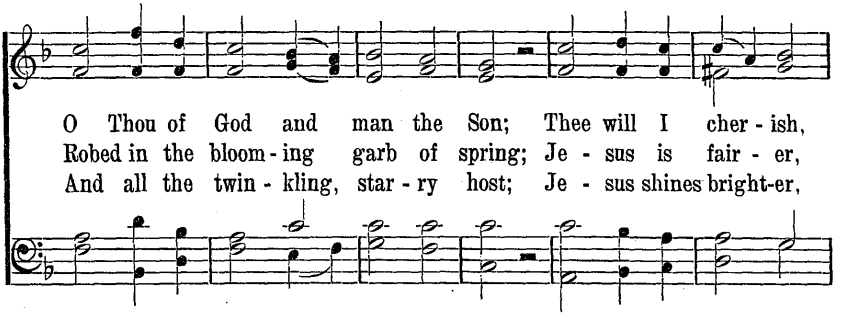
104 Fairest Lord Jesus

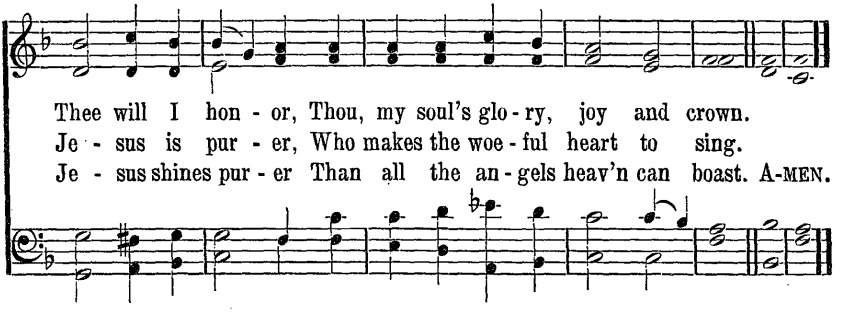
Crusader's Hymn. 5. 6. 8. 5. 5. 8.

Münster, 1677. Translated circa 1850.

Silesian Folk Song
Arranged by Richard S. Willis, 1850.







105 With Harp and With Trumpet

13. 11. 13. 11. With Refrain.

COPYRIGHT, 1913, BY CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY.

Scott Macpherson, 1913. Hermann von Müller, 1913.

With much spirit. Quickly.

f

1. With harp, and with trump - et, and all that is glo - ri - ous
2. "Fear not,"—'mid the joy - bells of Eas - ter - tide call - ing
3. O bells of the spring-tide, O chim - ings of glo - - ry,

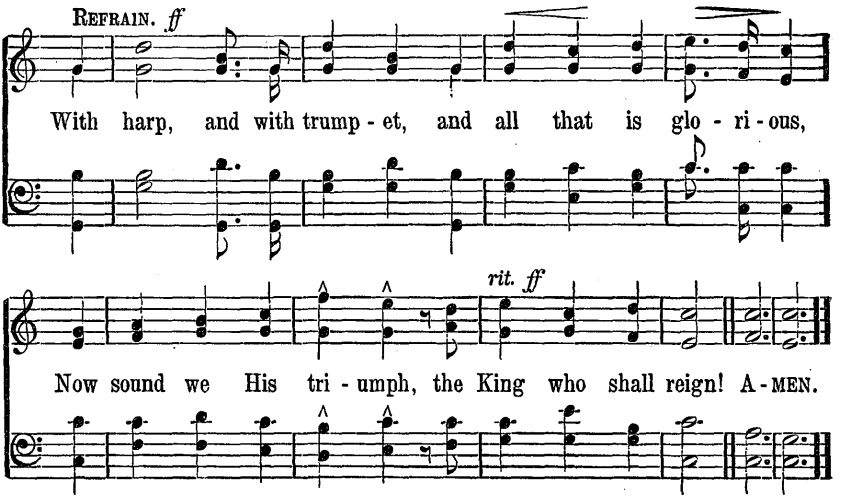
cres - - - cen - - - do

Now sound we His tri - umph, the King who shall reign,
He speak - eth a - new, giv - ing rest to the heart;
On Eas - ter Day ring o - ver hill - side and plain;

The Lord who is ris - en, ex - alt - ed, vic - to - ri - ous,
Still, still, like the dew up - on lil - y - flow'rs fall - ing,
Tell, tell once a - gain of the won - der - ful sto - ry,

The Sav - ior whom death hath no pow'r to en - chain.
His com - fort, His strength, doth the Mas - ter im - part.
The Sav - ior is ris - en, let all swell the strain.

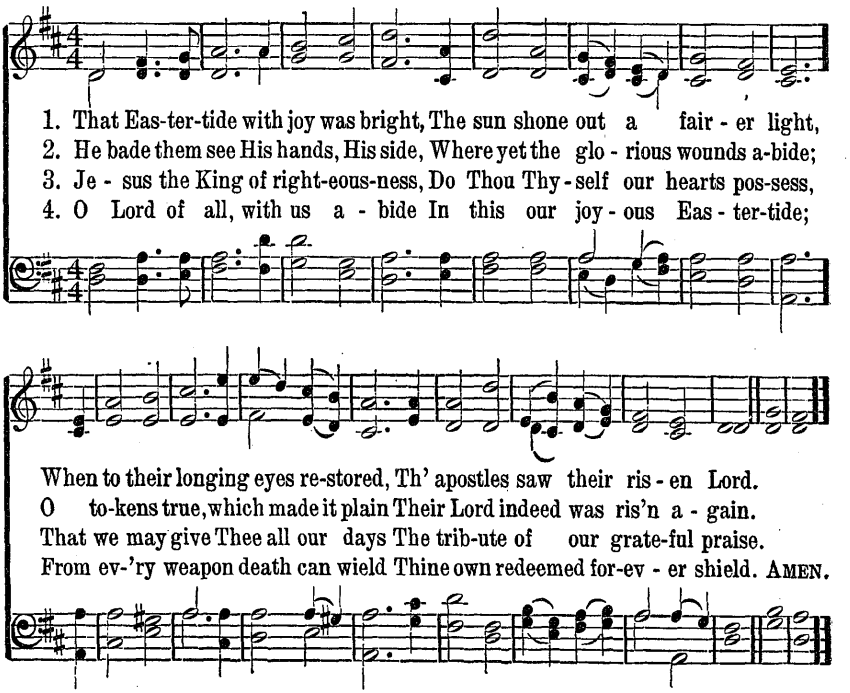
With Harp and With Trumpet



106 That Eastertide With Joy Was Bright

Truro. L. M.

Anonymous. Charles Burney, 1769.



107 Christ the Lord is Risen To-day

Worgan. 7s. With Alleluia

Charles Wesley, 1739. "Lyra Davidica," 1708.

1. Christ the Lord is ris'n to - day, Al - - - le - lu - ia!
2. Lives a - gain our glo - rious King: Al - - - le - lu - ia!
3. Love's re - deem - ing work is done, Al - - - le - lu - ia!
4. Soar we now, where Christ has led, Al - - - le - lu - ia!

Sons of men and an - gels say: Al - - - le - lu - ia!
Where, O death, is now thy sting? Al - - - le - lu - ia!
Fought the fight, the bat - tle won; Al - - - le - lu - ia!
Fol - l'wing our ex - alt - ed Head; Al - - - le - lu - ia!

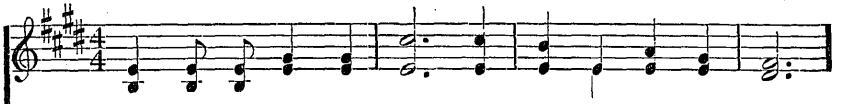
Raise your joys and tri - umphs high, Al - - - le - lu - ia!
Dy - ing once, He all doth save: Al - - - le - lu - ia!
Death in vain for - bids Him rise; Al - - - le - lu - ia!
Made like Him, like Him we rise; Al - - - le - lu - ia!

Sing, ye heav'ns, and earth re - ply: Al - - le - lu - ia!
Where thy vic - to - ry, O grave? Al - - le - lu - ia!
Christ has o - pened Par - a - dise: Al - - le - lu - ia!
Ours the cross, the grave, the skies: Al - - le - lu - ia! A - MEN.

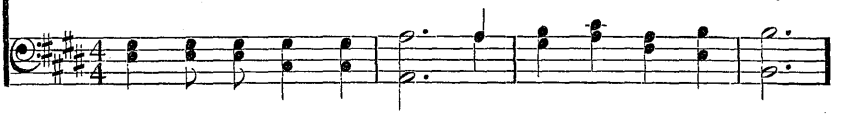
108 Crown Him With Many Crowns

Diademata. S. M. D.

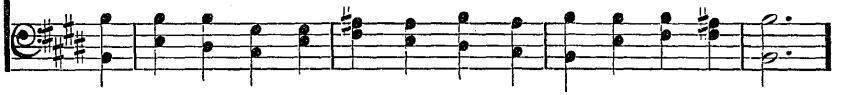
Matthew Bridges, 1848. George J. Elvey, 1816–1893.



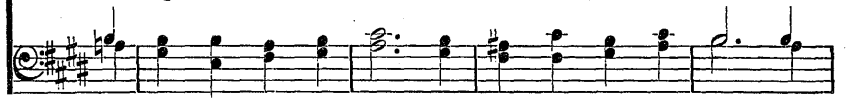
1. Crown Him with man - y crowns, The Lamb up - on His throne;
2. Crown Him the Lord of love! Be - hold His hands and side,—
3. Crown Him the Lord of peace, Whose pow'r a scep - ter sways



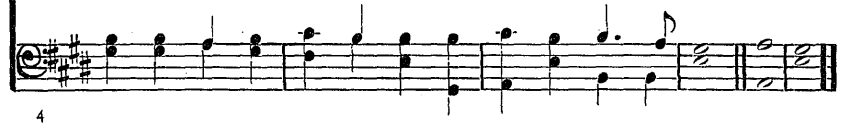
Hark! how the heav'n-ly an - them drowns All mu - sic but its own!
Rich wounds, yet vis - i - ble a - bove, In beau - ty glo - ri - fied:
From pole to pole, that wars may cease, And all be prayer and praise!



A - wake, my soul, and sing Of Him who died for thee; And
No an - gel in the sky Can full - y bear that sight, But
His reign shall know no end, And round His pierc - ed feet Fair



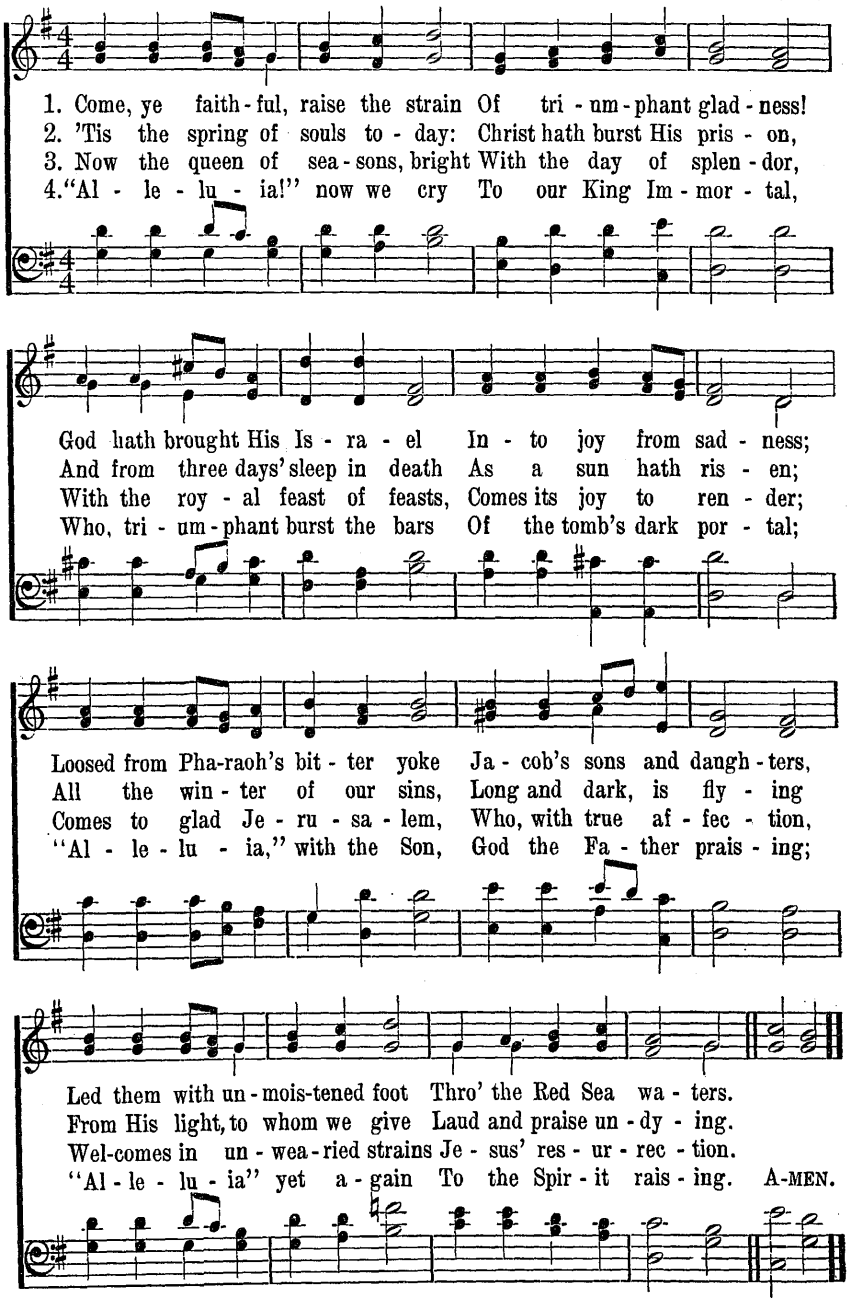
hail Him as thy matchless King Thro' all e - ter - ni - ty.
downward bends his wond'ring eye At mys - ter - ies so bright.
flow'rs of Par - a - dise ex - tend Their fragrance ev - er sweet. A - MEN.



109 Come, Ye Faithful, Raise the Strain

St. Kevin. 7. 6. 7. 6. D.

John of Damascus, circa 750.
Tr. by John M. Neale, 1859. Arthur S. Sullivan, 1872.



110 Sweet and Clear the Birds Are Singing

Canticles. 8. 4. 8. 4. 6. 7. 10.

COPYRIGHT, 1902, BY CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY.
USED BY PERMISSION.

Anonymous. Frederic F. Bullard, 1902.

1. Sweet and clear the birds are sing - ing, At Eas - ter dawn!
2. Birds, your hearts give to your sing - ing, And feel no fear!
3. Leaf and bud, as now, were grow - ing In Gal - i - lee;
4. Eas - ter buds will soon be flow - ers, Fra-grant and gay;

Hark, O hear! the bells are ring - ing On Eas - ter morn!
Bells, fill all the air with ring - ing, Let all men hear!
Lil - ies Je - sus loved were blow - ing As fair to see;
Win - ter's snows give place to show - ers, And night to day;

And the song that they sing, The good news we hear them ring,
For the whole world is glad, And with beau - ty new is clad,
When the first Eas - ter morn Woke the world to joy new - born,
Hope and joy come a - gain! Life and light for - ev - er reign!

Is "Christ the Lord is ris - en, is ris - en!"
Now Christ the Lord is ris - en, is ris - en!
For Christ the Lord was ris - en, was ris - en!
Yea! Christ the Lord is ris - en, is ris - en! A - MEN.

111 Ring, Happy Bells of Easter Time

Easter Chimes. L. M. D.

FROM "SONGS FOR LITTLE CHILDREN," BY PERMISSION OF THOMAS CHARLES CO.

Lucy Larcom, 1882. Eleanor Smith.

UNISON

1. Ring, hap-py bells of Eas-ter time! The world is glad to hear your chime;
2. Ring, hap-py bells of Eas-ter time! The world takes up your chant sub-lime,
3. Ring, hap-py bells of Eas-ter time! Our hap - py hearts give back your chime!

A - cross wide fields of melt-ing snow The winds of sum-mer soft - ly blow,
The Lord is ris'n! The night of fear Has passed a - way and heav'n draws near:
The Lord is ris'n! We die no more: He o - pens wide the heav'n-ly door;

And birds and streams re-peat the chime Of Eas-ter time, of Eas - ter time.
We breathe the air of that blest clime, At Eas-ter time, at Eas - ter time.
He meets us, while to Him we climb, At Eas-ter time, at Eas - ter time.

The world is glad to hear your chime; Ring, happy bells of Eas-ter time! A-MEN.

112 Easter Flowers Are Blooming Bright

Easter Flowers. 7. 7. 7. 6. With Refrain.

COPYRIGHT, 1911, BY BENJAMIN SHEPARD.
USED BY PERMISSION.

Mary A. Nicholson, 1875. G. Waring Stebbins, 1869–

UNISON

1. Eas - ter flow'rs are bloom-ing bright, Eas - ter skies pour ra - diant light,
2. An - gels car - oled this sweet lay, When in man - ger rude He lay;
3. He, then born to grief and pain, Now to glo - ry born a - gain,
4. As He ris - eth, rise we too, Tune we heart and voice a - new,

Christ our Lord is ris'n in might, Glo - ry in the high - est!
Now once more cast grief a - way, Glo - ry in the high - est!
Call - eth forth our glad - dest strain, Glo - ry in the high - est!
Of - f'ring hom - age glad and true, Glo - ry in the high - est!

REFRAIN

Al - le - lu - ia! Al - le - lu - ia! Christ our Lord is

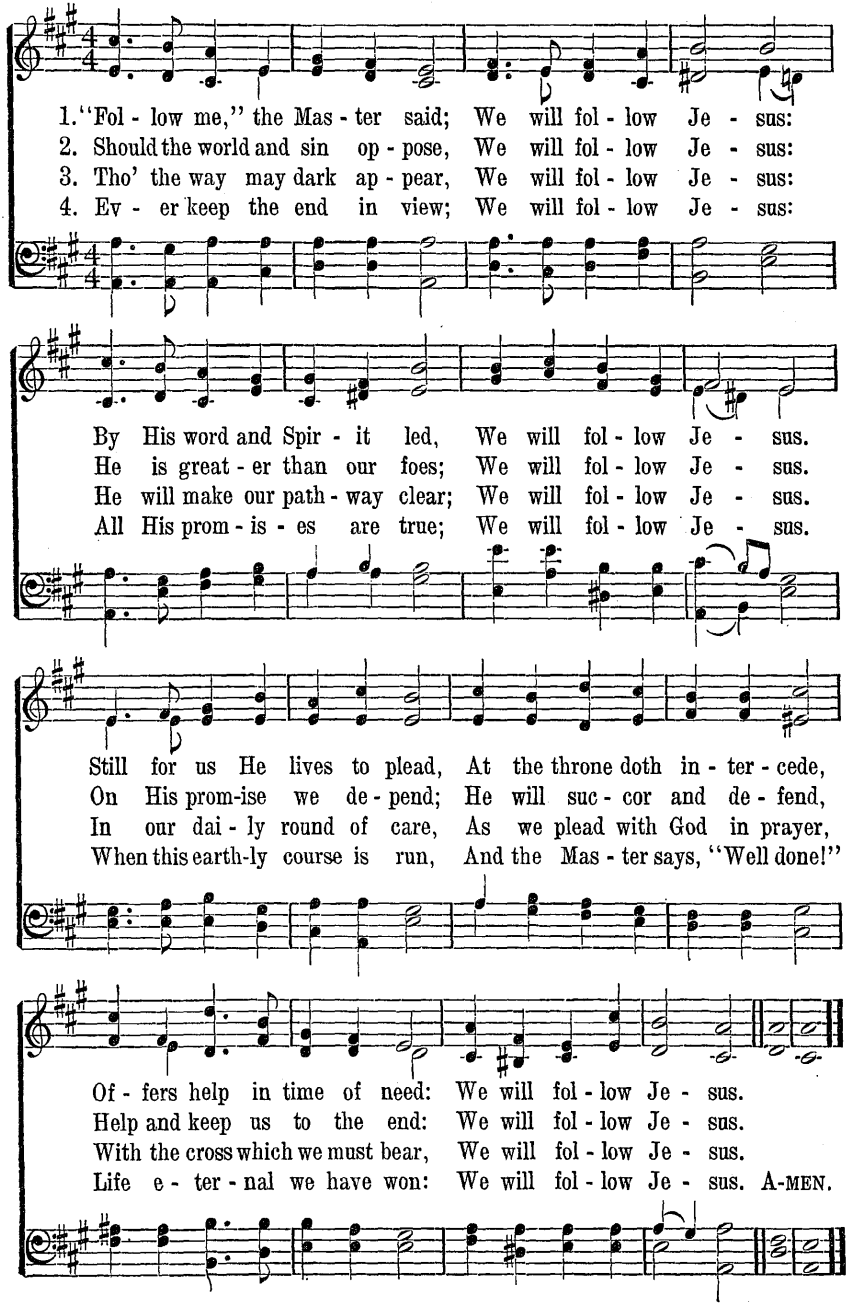
ris'n in might, Al - le - lu - ia! A - MEN.

From "Hymns of the Centuries"

113 "Follow Me," the Master Said

Beachley. 7. 6. 7. 6. 7. 7. 7. 6.

Anonymous. Arthur Cottman, 1842–1879.



114 Jesus Calls Us

Galilee. 8. 7. 8. 7.

Cecil F. Alexander, 1823–1895. William H. Jude, 1851—

1. Je - sus calls us; o'er the tu - mult Of our life's wild, rest-less sea,
2. Je - sus calls us from the wor - ship Of the vain world's golden store,
3. In our joys and in our sor - rows, Days of toil and hours of ease,
4. Je - sus calls us: by Thy mer - cies, Sav - ior, may we hear Thy call,

Day by day His sweet voice soundeth, Saying, "Christian, fol-low Me."
From each i - dol that would keep us, Saying, "Christian, love Me more."
Still He calls, in cares and pleasures, "Christian, love Me more than these."
Give our hearts to Thine o-be-dience, Serve and love Thee best of all. A-MEN.

115 Savior, Teach Me, Day by Day

Jane E. Leeson, 1842. *Seymour. 7s.* Carl M. von Weber, 1826.

1. Sav - ior, teach me day by day, Love's sweet les - son to o - bey;
2. With a child-like heart of love, At Thy bid-ding may I move;
3. Teach me all Thy steps to trace, Strong to fol - low in Thy grace;
4. Love in lov - ing finds em - ploy, In o - be-dience all her joy;

Sweet-er les - son can - not be— Lov-ing Him who first loved me.
Prompt to serve and fol - low Thee— Lov-ing Him who first loved me.
Learning how to love from Thee— Lov-ing Him who first loved me.
Ev - er new that joy will be— Lov-ing Him who first loved me. A-MEN.

116 O Jesus, I Have Promised

Angel's Story. 7. 6. 7. 6. D.

John E. Bode, 1869. Arthur H. Mann, 1881.

1. O Je - sus, I have prom - ised To serve Thee to the end;
2. O let me feel Thee near me! The world is ev - er near;
3. O let me hear Thee speak - ing In ac - cents clear and still;
4. O Je - sus, Thou hast prom - ised To all who fol - low Thee,

Be Thou for - ev - er near me, My Mas - ter and my Friend;
I see the sights that daz - zle, The tempt - ing sounds I hear:
A - bove the storms of pas - sion, The mur-murs of self - will!
That where Thou art in glo - ry There shall Thy serv-ant be;

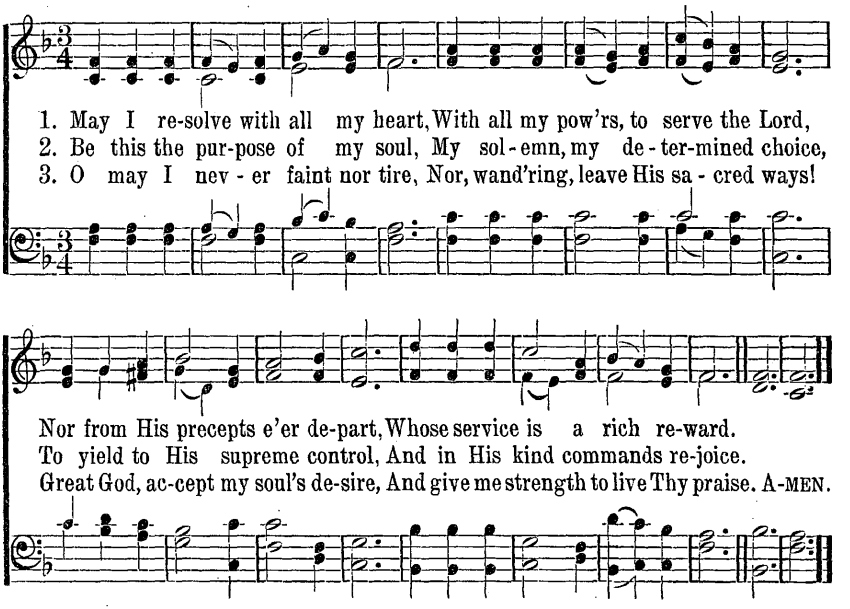
I shall not fear the bat - tle If Thou art by my side,
My foes are ev - er near me, A - round me and with - in;
O speak to re - as - sure me, To has - ten or con - trol;
And, Je - sus, I have prom - ised To serve Thee to the end;

Nor wan - der from the path - way If Thou wilt be my Guide.
But, Je - sus, draw Thou near - er, And shield my soul from sin.
O speak, and make me lis - ten, Thou Guard-ian of my soul!
O give me grace to fol - low My Mas - ter and my Friend. A-MEN.

117 May I Resolve with All My Heart

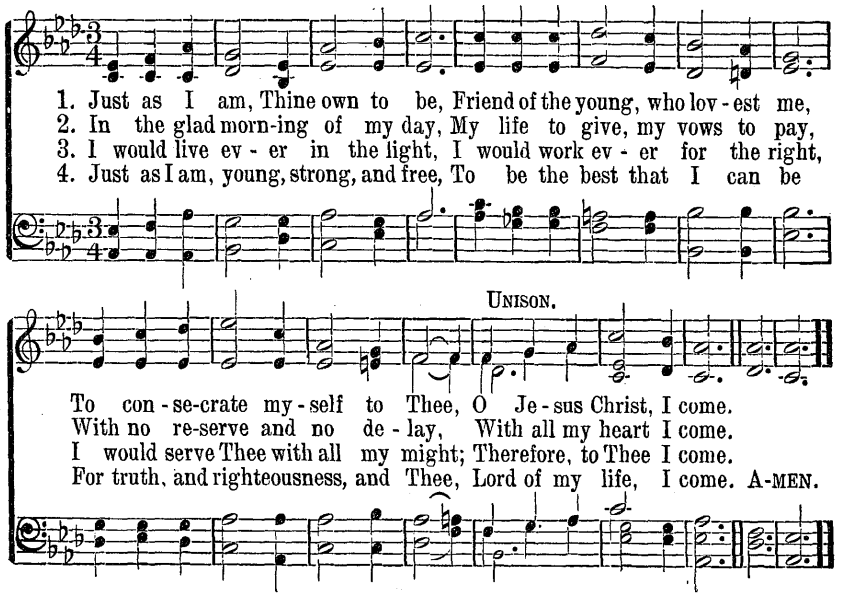
Hursley. L. M.

A. Steele, 1716–1778. Peter Ritter, 1792. Arr. W. H. Monk, 1861.



118 Just As I Am, Thine Own to Be

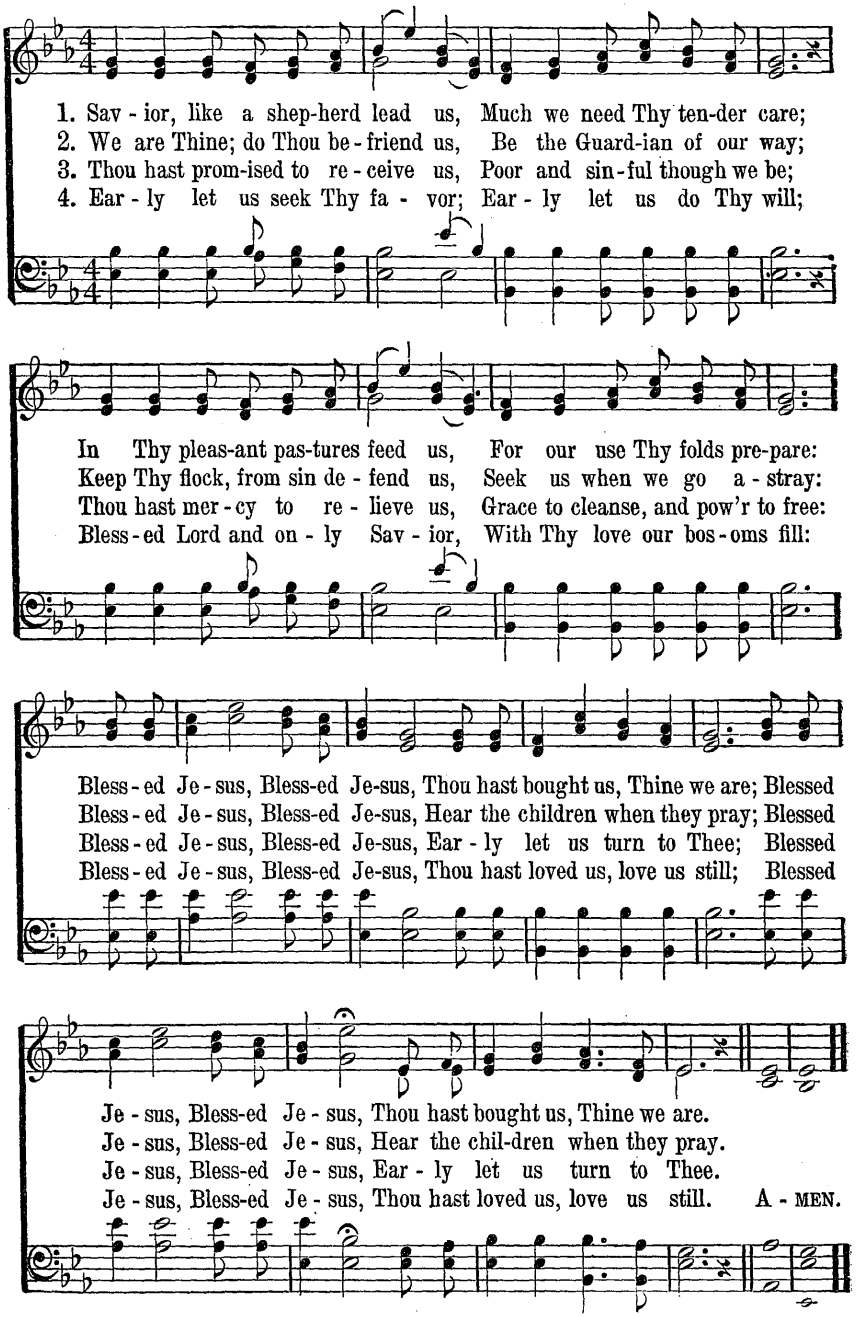
Marianne Hearn, 1887. *Just As I Am. 8. 8. 8. 6.* Joseph Barnby, 1893.



119 Savior, Like a Shepherd Lead Us

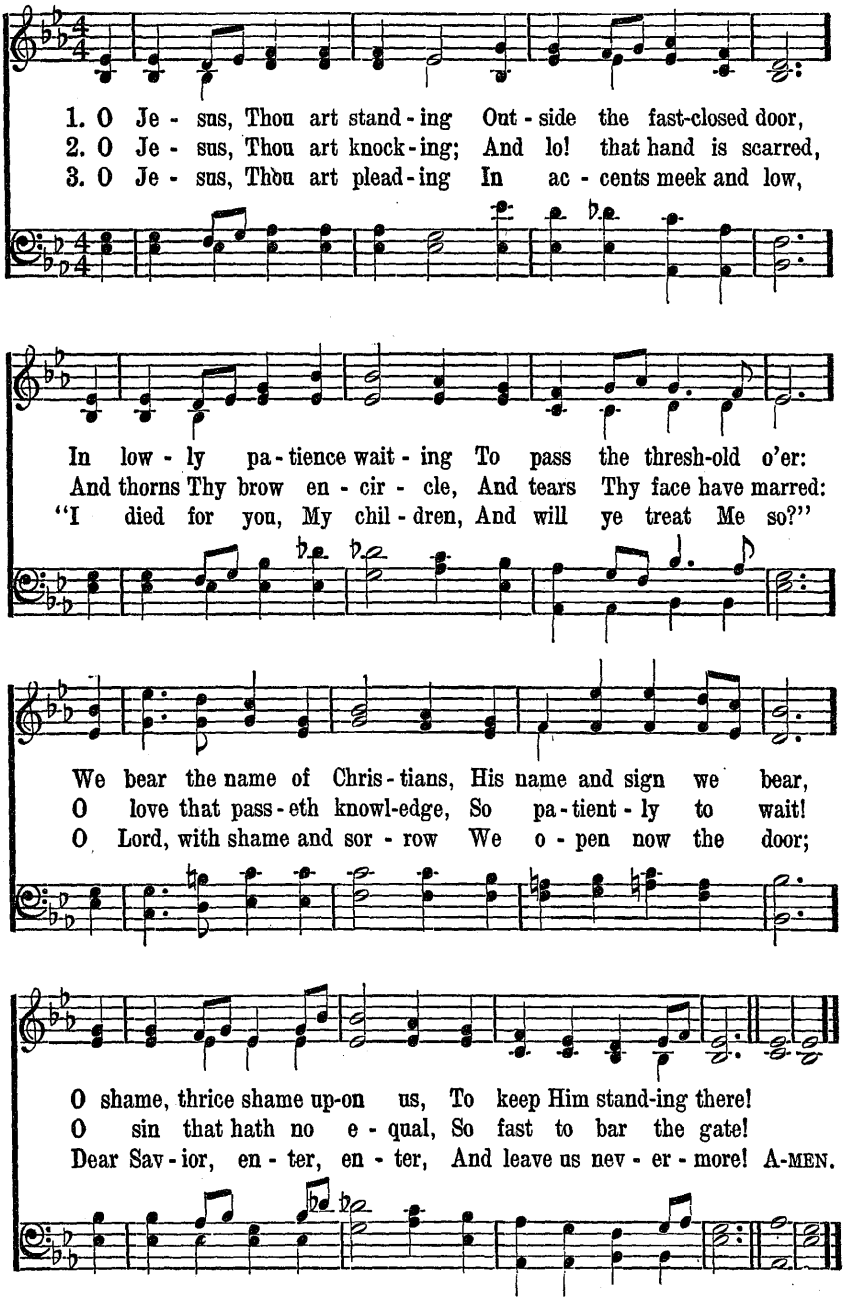
Shepherd. 8. 7. 8. 7. 4. 7.

Anonymous. William B. Bradbury, 1816–1868.



120 O Jesus, Thou Art Standing

St. Hilda. 7. 6. 7. 6. *D.* Justin H. Knecht, 1799.
William Walsham How, 1867. Edward Husband, 1871.



121 I Love to Tell the Story

Hankey. 7. 6. 7. 6. D. With Refrain.

Katherine Hankey, 1874. William G. Fischer, 1835–1912.

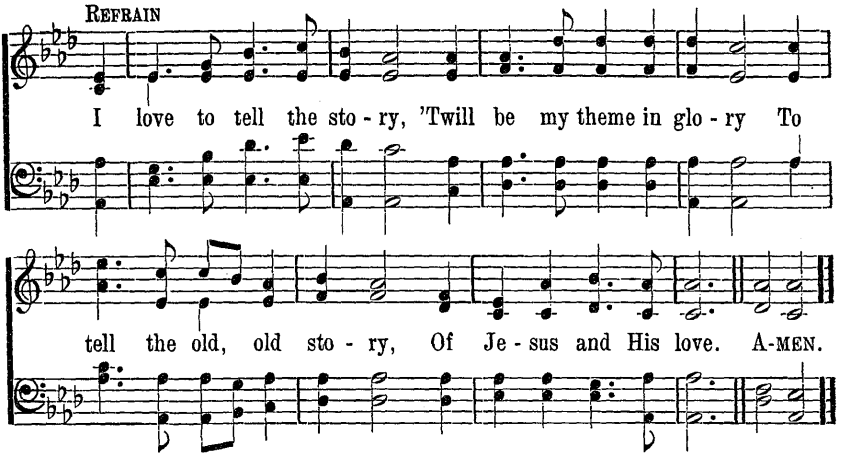
1. I love to tell the sto - ry, Of un - seen things a - bove,
2. I love to tell the sto - ry; More won - der - ful it seems
3. I love to tell the sto - ry; 'Tis pleas - ant to re - peat
4. I love to tell the sto - ry; For those who know it best

Of Je - sus and His glo - ry, Of Je - sus and His love.
Than all the gold - en fan - cies Of all our gold - en dreams.
What seems, each time I tell it, More won - der - ful - ly sweet.
Seem hun - ger - ing and thirst - ing To hear it, like the rest.

I love to tell the sto - ry Be - cause I know 'tis true;
I love to tell the sto - ry, It did so much for me;
I love to tell the sto - ry, For some have nev - er heard
And when in scenes of glo - ry I sing the new, new song,

It sat - is - fies my long - ings As noth - ing else can do.
And that is just the rea - son I tell it now to thee.
The mes - sage of sal - va - tion From God's own Ho - ly Word.
'Twill be the old, old sto - ry That I have loved so long.

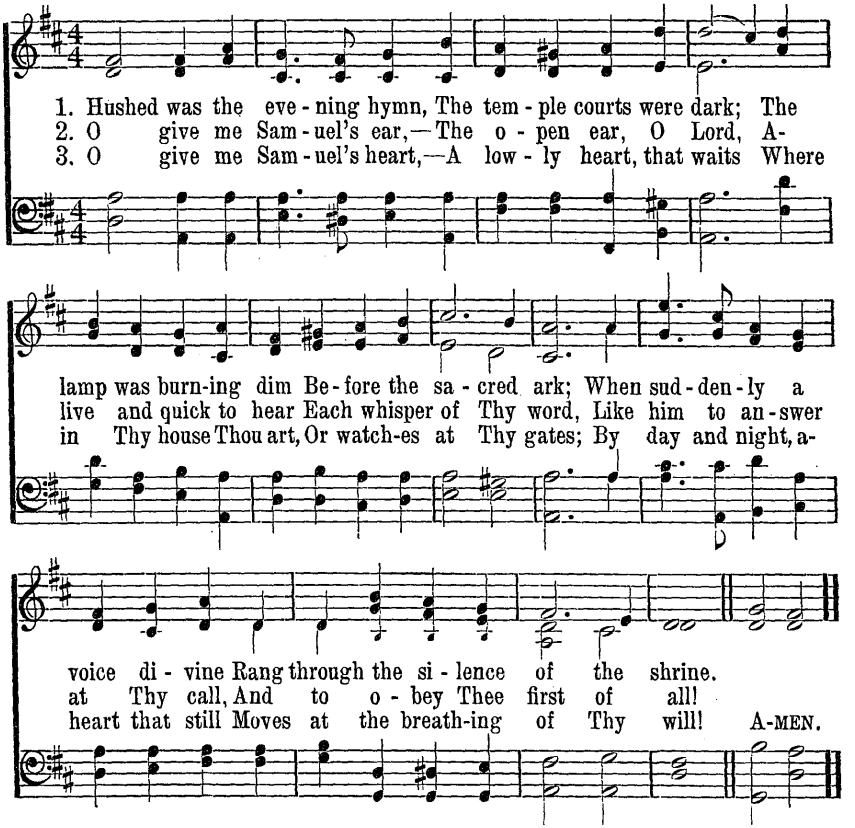
I Love to Tell the Story



122 Hushed Was the Evening Hymn

Samuel. 6. 6. 6. 6. 8 8.

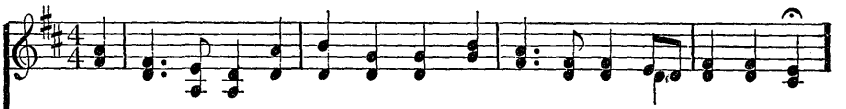
James D. Burns, 1857. Arthur S. Sullivan, 1874.



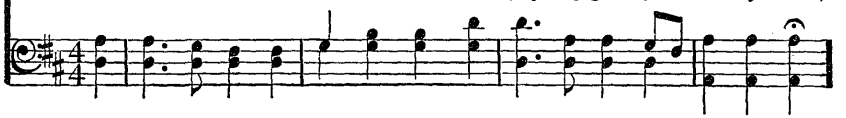
123 He Leadeth Me

He Leadeth Me. L. M. With Refrain.

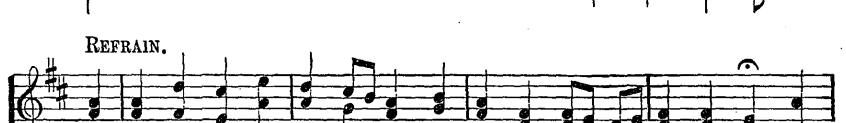
Joseph H. Gilmore, 1859. William B. Bradbury, 1816–1868.



1. He lead - eth me! O bless-ed thought! O words with heav'nly comfort fraught!
2. Sometimes 'mid scenes of deepest gloom, Sometimes where Eden's bow-ers bloom,
3. Lord, I would clasp Thy hand in mine, Nor ev - er mur - mur nor re - pine,
4. And when my task on earth is done, When, by Thy grace, the vic-t'ry's won,

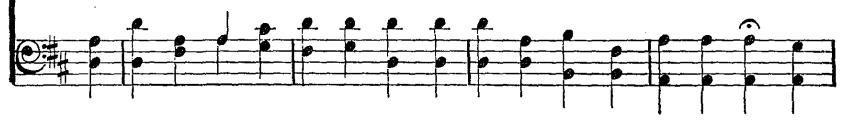


What - e'er I do, wher-e'er I be, Still 'tis God's hand that lead-eth me.
By wa - ters still, o'er troubled sea,—Still 'tis His hand that lead-eth me!
Con - tent, what-ev - er lot I see, Since 'tis my God that lead-eth me!
E'en death's cold wave I will not flee, Since God thro' Jor - dan lead-eth me.

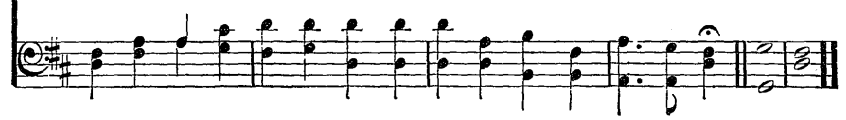


REFRAIN.

He lead - eth me, He lead - eth me, By His own hand He lead-eth me: His



faith - ful fol-lower I would be, For by His hand He lead - eth me. A-MEN.



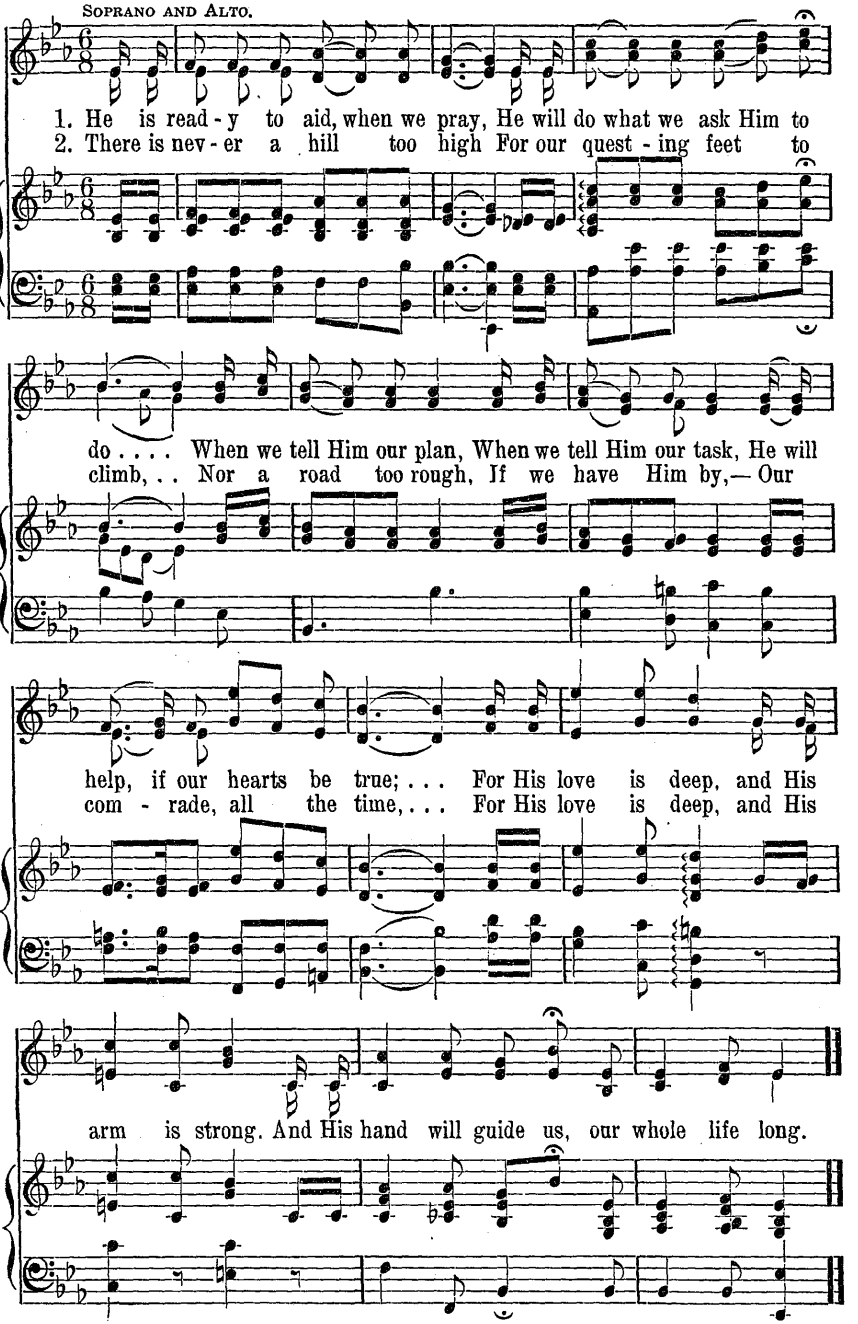
124 He is Ready to Aid, When We Pray

COPYRIGHT, 1929, BY E. O. EXCELL, JR.

Nancy Byrd Turner. Catherine Allison Christie, 1928.

Houghton Mifflin Co.

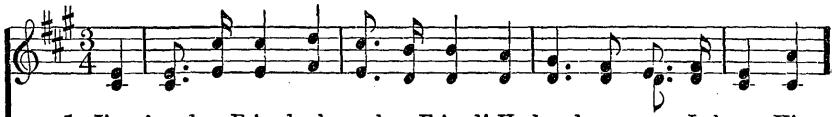
SOPRANO AND ALTO.



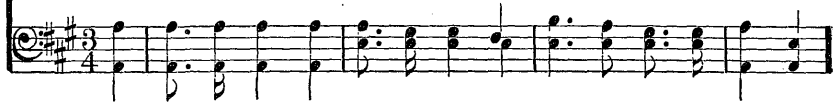
125 I've Found a Friend

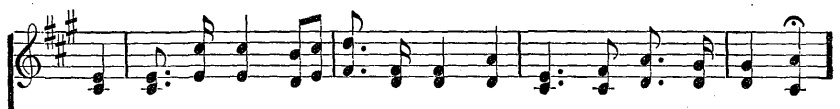
I've Found a Friend. 8. 7. 8. 7. D.

J. G. Small, 1866. COPYRIGHT, 1919. RENEWAL. HOPE PUBLISHING CO., OWNER. Geo. C. Stebbins, 1846—

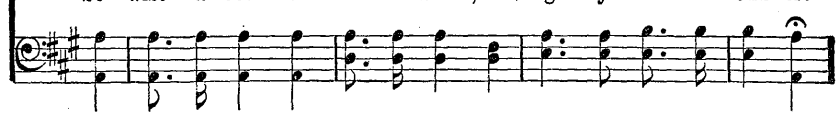


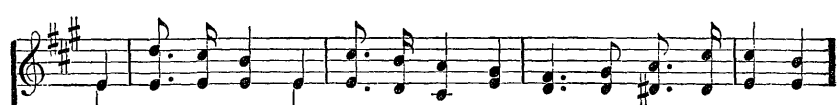
1. I've found a Friend, oh, such a Friend! He loved me ere I knew Him;
2. I've found a Friend, oh, such a Friend! He bled, He died to save me;
3. I've found a Friend, oh, such a Friend! All pow'r to Him is giv - en,
4. I've found a Friend, oh, such a Friend! So kind, and true, and ten - der,



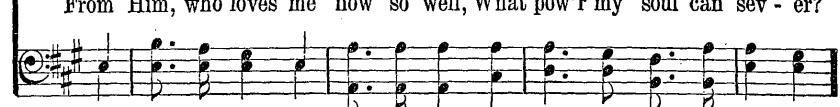


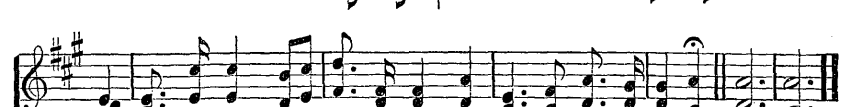
He drew me with the cords of love, And thus He bound me to Him.
And not a - lone the gift of life, But His own self He gave me.
To guard me on my on-ward course, And bring me safe to Heav - en.
So wise a Coun - sel - lor and Guide, So might - y a De - fend - er!



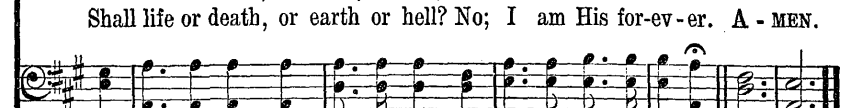


And 'round my heart still close - ly twine Those ties which naught can sev-er,
Naught that I have my own I call, I hold it for the Giv - er:
Th' e - ter - nal glo - ries gleam a - far, To nerve my faint en - deav - or:
From Him, who loves me now so well, What pow'r my soul can sev - er?





For I am His, and He is mine, For - ev - er and for-ev - er.
My heart, my strength, my life, my all, Are His, and His for-ev - er.
So now to watch, to work, to war, And then to rest for-ev - er.
Shall life or death, or earth or hell? No; I am His for-ev - er. A - MEN.

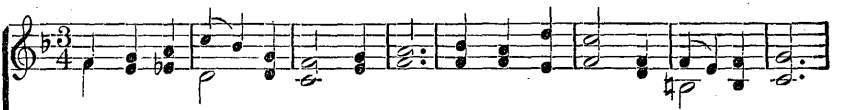


126 Father In Heaven, Who Lovest All

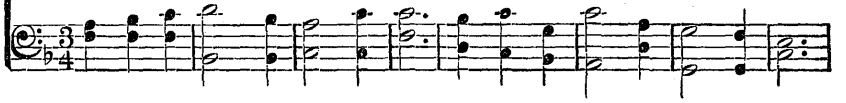
Pater Omnium. L. M. With Refrain.

WORDS COPYRIGHT BY RUDYARD KIPLING. USED BY PERMISSION.

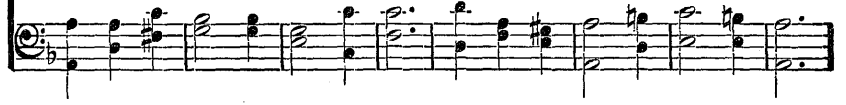
Rudyard Kipling, 1906. Henry J. E. Holmes, 1875.



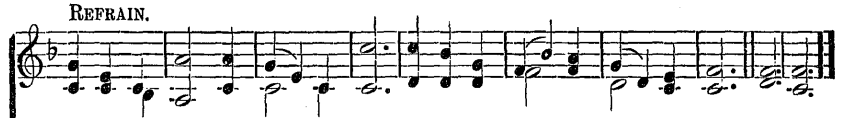
1. Fa - ther in heav'n, who lov-est all, O help Thy chil-dren when they call,
2. Teach us to bear the yoke in youth, With steadfastness and care-ful truth,
3. Teach us to rule our-selves al - way, Con-trolled and cleanly night and day,
4. Teach us to look in all our ends On Thee for Judge and not our friends,
5. Teach us the strength that cannot seek, By deed or tho't, to hurt the weak,
6. Teach us de-light in sim - ple things, And mirth that has no bit - ter springs,



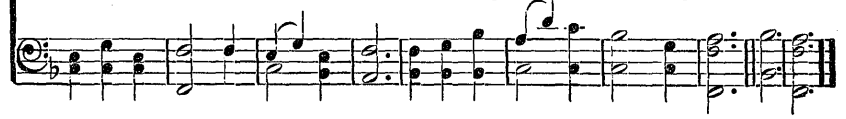
That they may build from age to age An un - de - fil - ed her - it - age.
That, in our time, Thy grace may give The truth where-by the na-tions live.
That we may bring, if need a - rise, No maimed or worth-less sac - ri - fice.
That we, with Thee, may walk un-cowed By fear or fa - vor of the crowd.
That, un-der Thee, we may pos-sess Man's strength to comfort man's distress.
For-give-ness free of e - vil done, And love to all men 'neath the sun.



REFRAIN.



Father in heav'n, who lov - est all, O help Thy children when they call. A-MEN.



127 God of Our Boyhood, Whom We Yield

Tune:—Pater Omnium.

1 God of our boyhood, whom we yield
The tribute of our youthful praise,
Upon the well-contested field,
And 'mid the glory of these days,
God of our youth, be with us yet,
Lest we forget, lest we forget.

2 Sturdy of limb, with bounding health,
Eager to play the hero's part,
Grant to each that greater wealth—
An undefiled and loyal heart,
God of our youth, be Thou our might,
To do the right, to do the right.

Anonymous.

CHRIST AND THE DOCTORS

127a Christ and the Doctors.

Heinrich Johann Hofmann

The Artist.

The artist, Heinrich Johann Hofmann, (1824-1911) was born at Darmstadt, Germany. After his professional studies, he became a professor in the Academy at Dresden. He is most widely known for his paintings on religious subjects, of which the one here described is perhaps the most famous. The original of "Christ among the Doctors" hangs in the Zwinger Gallery, Dresden, Germany.

The Picture Setting.

It had been a wonderful day in Jesus' boyhood, one to which He had looked forward these many months. The surging crowd of pilgrims from Nazareth and beyond, the greeting of friends long separated, the snatches of song and the deep-throated choruses of the entire procession,—most of all, the Holy City, with its Temple, lifted like a citadel above the surrounding dwellings, had thrilled Him as no other experience could. He had long since learned the Law of His people, and had shared in their religious ceremonies and festivals. Now at the age of twelve He was to take part in the Temple services in commemoration of the Passover. Sleep came quickly to the tired young pilgrim in the camp outside the city walls.

The festival passed swiftly, and Jesus' parents, joining the pilgrims' caravan, started homeward, only to find the boy had not accompanied their neighbors as they had supposed. Hastening back to Jerusalem, a three days' search revealed Jesus "sitting in the midst of the doctors, both hearing them and asking them questions; and all that heard Him were amazed at His understanding and His answers." This is the scene which the artist here portrays so vividly.

The Picture Study.

Amid the rich furnishings of the Temple, with its marble columns and heavy draperies, a group of Jewish rabbis, or doctors, face the keen questionings of an alert boy. The contrasting robes add much to the picture, serving to set the boy with His simple white tunic, off against the rabbis in their costly garments. Our interest however, is directed toward the faces rather than the costumes.

See how distinctive is the attitude of each character. Wonder seems to grip the one seated, as he fingers the leaves of the open Book, perhaps in search of an answer to some question just raised. The fixed mouth and uplifted hand of his neighbor suggest a kind of determination which would be hard for anyone to overcome. He knows the Law, and no one, least of all a mere boy, could change his opinion. But the white-haired and bearded old teacher who leans upon a staff seems filled with a kindly interest. Probably he is surprised at the understanding Jesus displays.

Not a great deal of friendliness is to be seen in the face and attitude of the rabbi on the left, yet evidently he is thinking earnestly. He grips the scroll of the Law as if it were a finished work and no new meaning ever should be found in it. Back of him peers a face which seems to suggest only impatience with the whole affair.

Is Jesus telling these learned men truths they had never known? Or instead of being a youthful teacher, is He asking them questions which have puzzled him, as any boy might have done? In either case, His evident understanding amazed the doctors, even as in later days, He astonished all Galilee and Judea with His wisdom.

Jesus' outstretched hand points to the Book of the Law. The artist knew there were no books such as this in Jesus' time, for all the sacred writings were upon scrolls like that the rabbi who stands, is holding. Perhaps he wanted to show that for Jesus the Scriptures were an open rather than a closed book, and that through this book His Father showed the way to live most happily. So it came about that later He supported His teachings by saying: "Think not that I came not to destroy the law and the prophets; I came not to destroy but to fulfill."

Copyright, 1929, by E. O. Excell, Jr. and Edward R. Bartlett.

Christ and the Doctors

127a Christ and the Doctors.

Heinrich Johann Hofmann

The Artist.

The artist, Heinrich Johann Hofmann, (1824–1911) was born at Darmstadt, Germany. After his professional studies, he became a professor in the Academy at Dresden. He is most widely known for his paintings on religious subjects, of which the one here described is perhaps the most famous. The original of "Christ among the Doctors" hangs in the Zwinger Gallery, Dresden, Germany.

The Picture Setting.

It had been a wonderful day in Jesus' boyhood, one to which He had looked forward these many months. The surging crowd of pilgrims from Nazareth and beyond, the greeting of friends long separated, the snatches of song and the deep-throated choruses of the entire procession,—most of all, the Holy City, with its Temple, lifted like a citadel above the surrounding dwellings, had thrilled Him as no other experience could. He had long since learned the Law of His people, and had shared in their religious ceremonies and festivals. Now at the age of twelve He was to take part in the Temple services in commemoration of the Passover. Sleep came quickly to the tired young pilgrim in the camp outside the city walls.

The festival passed swiftly, and Jesus' parents, joining the pilgrims' caravan, started homeward, only to find the boy had not accompanied their neighbors as they had supposed. Hastening back to Jerusalem, a three days' search revealed Jesus "sitting in the midst of the doctors, both hearing them and asking them questions; and all that heard Him were amazed at His understanding and His answers." This is the scene which the artist here portrays so vividly.

The Picture Study.

Amid the rich furnishings of the Temple, with its marble columns and heavy draperies, a group of Jewish rabbis, or doctors, face the keen questionings of an alert boy. The contrasting robes add much to the picture, serving to set the boy with His simple white tunic, off against the rabbis in their costly garments. Our interest however, is directed toward the faces rather than the costumes.

See how distinctive is the attitude of each character. Wonder seems to grip the one seated, as he fingers the leaves of the open Book, perhaps in search of an answer to some question just raised. The fixed mouth and uplifted hand of his neighbor suggest a kind of determination which would be hard for anyone to overcome. He knows the Law, and no one, least of all a mere boy, could change his opinion. But the white-haired and bearded old teacher who leans upon a staff seems filled with a kindly interest. Probably he is surprised at the understanding Jesus displays.

Not a great deal of friendliness is to be seen in the face and attitude of the rabbi on the left, yet evidently he is thinking earnestly. He grips the scroll of the Law as if it were a finished work and no new meaning ever should be found in it. Back of him peers a face which seems to suggest only impatience with the whole affair.

Is Jesus telling these learned men truths they had never known? Or instead of being a youthful teacher, is He asking them questions which have puzzled him, as any boy might have done? In either case, His evident understanding amazed the doctors, even as in later days, He astonished all Galilee and Judea with His wisdom.

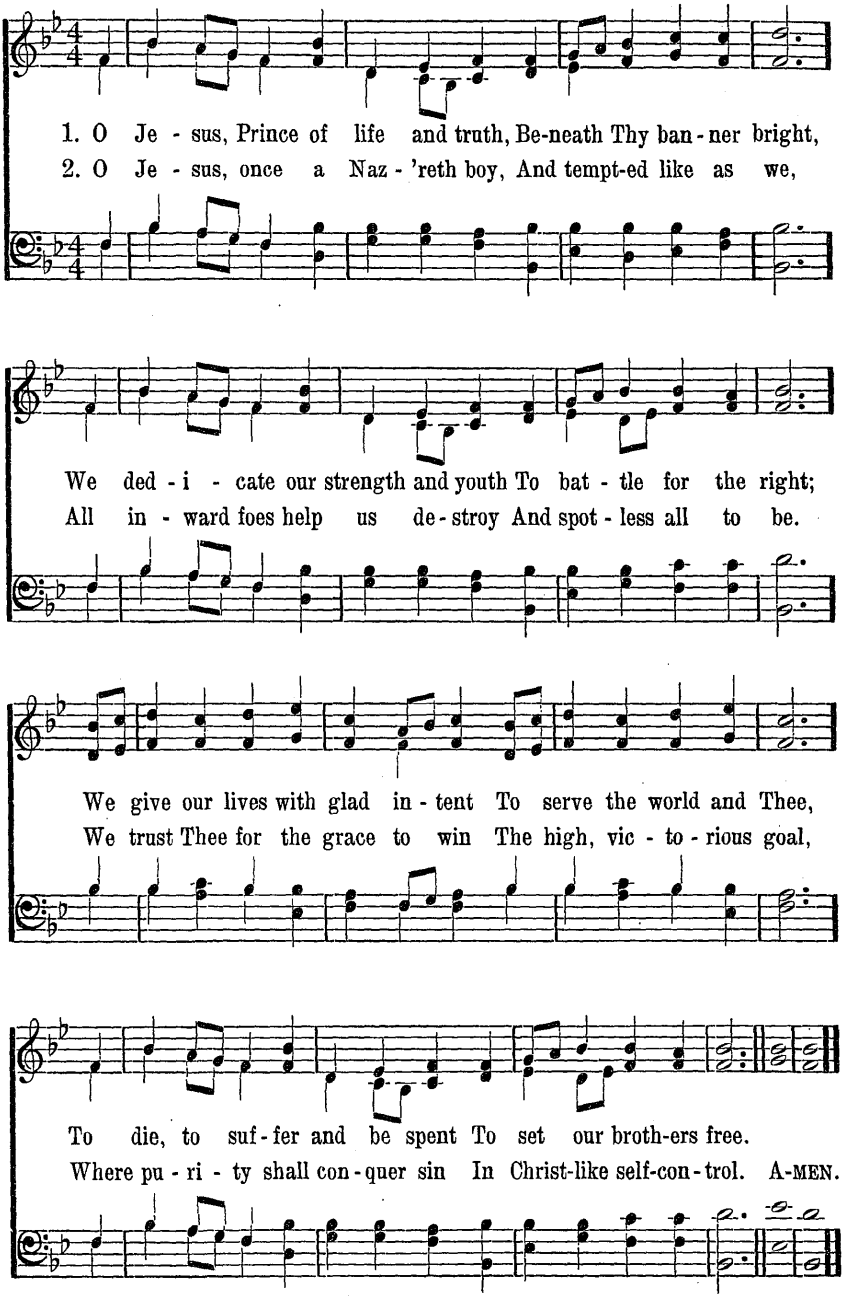
Jesus' outstretched hand points to the Book of the Law. The artist knew there were no books such as this in Jesus' time, for all the sacred writings were upon scrolls like that the rabbi who stands, is holding. Perhaps he wanted to show that for Jesus the Scriptures were an open rather than a closed book, and that through this book His Father showed the way to live most happily. So it came about that later He supported His teachings by saying: "Think not that I came not to destroy the law and the prophets; I came not to destroy but to fulfill."

Copyright, 1929, by E. O. Excell, Jr. and Edward R. Bartlett.

128 O Jesus, Prince of Life and Truth

Ellacombe. C. M. D.

Anonymous. Gesang Buch der Herzogl, 1784.



129 Dare to Be Brave, Dare to Be True

Dare to Be Brave. 8. 10. 9. 10. With Refrain.

W. J. Rooper. Duncan Hume.

1. Dare to be brave, dare to be true, Strive for the
2. Dare to be brave, dare to be true, God is your
3. Dare to be brave, dare to be true, God grant you

right, for the Lord is with you; Fight with sin
Fa - ther, He watch - es o'er you; He knows your
cour - age to car - ry you through; Try to help

brave - ly, fight and be strong, Christ is your Cap - tain, fear
tri - als; when your heart quails, Call Him to res - cue, His
oth - ers, ev - er be kind, Let the op - pressed a strong

REFRAIN.

on - ly what's wrong.
grace nev - er fails. Fight then, good sol - diers, fight and be
friend in you find.

brave, Christ is your Cap - tain, might - y to save. A - MEN.

130 Lord, for To-morrow and Its Needs

Just for To-day. 8. 4. 8. 4. With Refrain.

Sybil F. Patridge, 1880. Horatio R. Palmer, 1886.

1. Lord, for to-mor-row and its needs I do not pray;
2. Let me both dil-i-gent-ly work, And du-ly pray;

Keep me, my God, from stain of sin, Just for to-day.
Let me be kind in word and deed, Fa-ther, to-day.

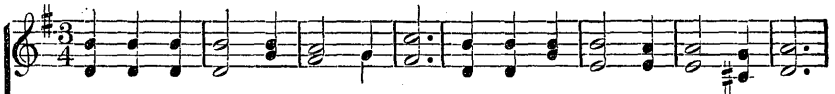
Let me no wrong or i-dle word Un-think-ing say;
Let me in sea-son, Lord, be grave, In sea-son gay;

Set Thou a seal up-on my lips, Fa-ther, to-day.
Let me be faith-ful to Thy grace, Dear Lord, to-day. A-MEN.

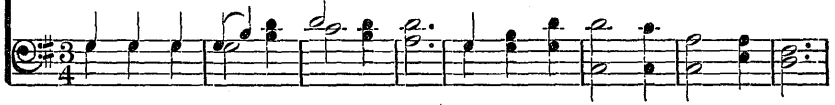
131 Keep Thyself Pure! Christ's Soldier

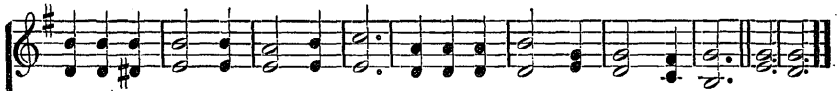
Pentecost. L. M.

Adelaide M. Plumptre, 1908. William Boyd, 1868.

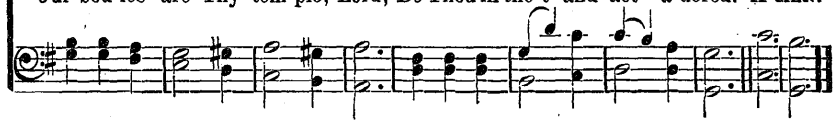


1. Keep thyself pure! Christ's soldier, hear, Thro' life's loud strife the call rings clear:
2. Keep thyself pure! Thrice bless-ed he Whose heart from taint of sin is free:
3. Keep thyself pure! For He who died, Him-self for thy sake sanc - ti - fied:
4. O Ho - ly Spir - it, keep us pure, Grant us thy strength when sins allure;





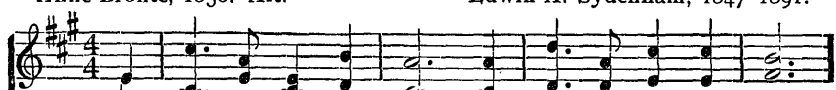
Thy Captain speaks: His word o - bey; So shall thy strength be as thy day.
His feet shall stand where saints have trod, He with rapt eyes shall see his God.
Then hear him speaking from the skies; And victor o'er temp - ta - tion rise.
Our bod-ies are Thy tem-ple, Lord; Be Thou in tho't and act a-dored. A-MEN.



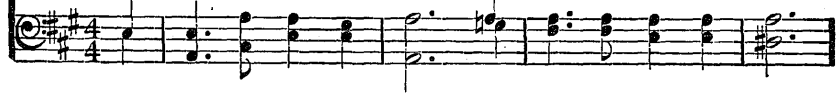
132 Believe Not Those Who Say

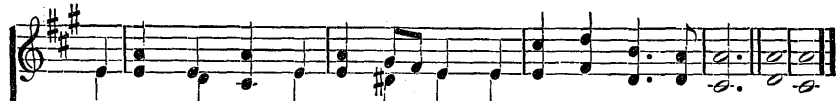
King Edward. S. M.

Anne Bronte, 1850. Alt. Edwin A. Sydenham, 1847–1891.

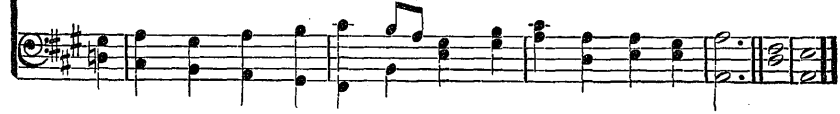


1. Be - lieve not those who say The up - ward path is smooth,
2. To la - bor and to love, To par - don and en - dure,
3. Be this thy con-stant aim, Thy hope, thy chief de - light,
4. If but thy God ap - prove, And if, with - in thy breast,





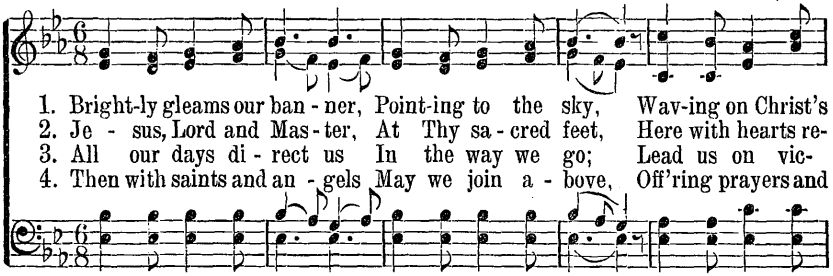
Lest thou shouldst stumble in the way And faint be - fore the truth.
To lift thy heart to God a - bove, And keep thy conscience pure—
What mat - ter who should whis-per blame, Or who should scorn or slight,
Thou feel the com - fort of His love, The ear-nest of His rest? A-MEN.



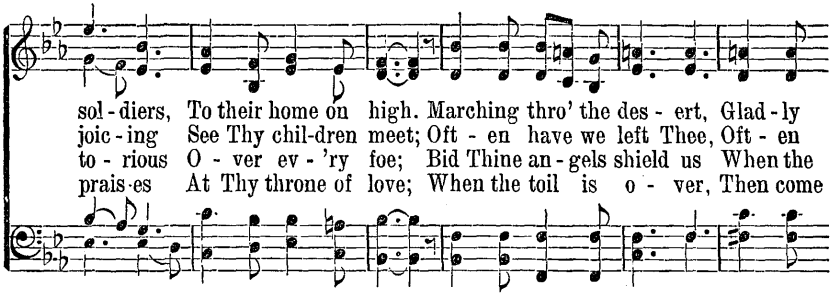
133 Brightly Gleams Our Banner

St. Theresa. 6. 5. 6. 5. D. With Refrain.

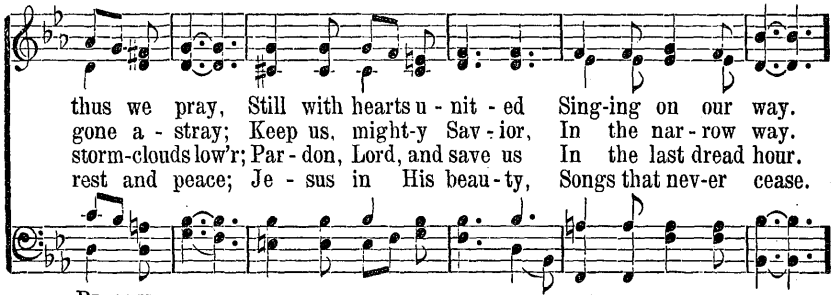
Thomas J. Potter, 1860. Arthur S. Sullivan 1874.



1. Bright-ly gleams our ban - ner, Point-ing to the sky, Wav-ing on Christ's
2. Je - sus, Lord and Mas - ter, At Thy sa - cred feet, Here with hearts re-
3. All our days di - rect us In the way we go; Lead us on vic-
4. Then with saints and an - gels May we join a - bove, Off'ring prayers and

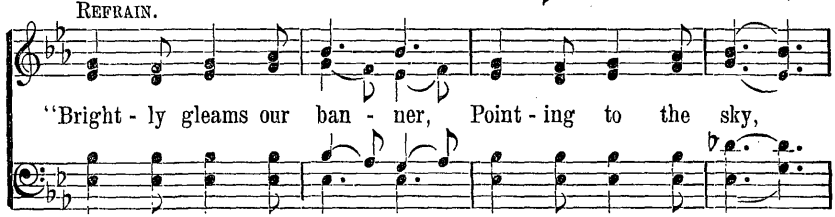


sol - diers, To their home on high. Marching thro' the des - ert, Glad - ly
joic - ing See Thy chil-dren meet; Oft - en have we left Thee, Oft - en
to - rious O - ver ev - 'ry foe; Bid Thine an - gels shield us When the
prais-es At Thy throne of love; When the toil is o - ver, Then come

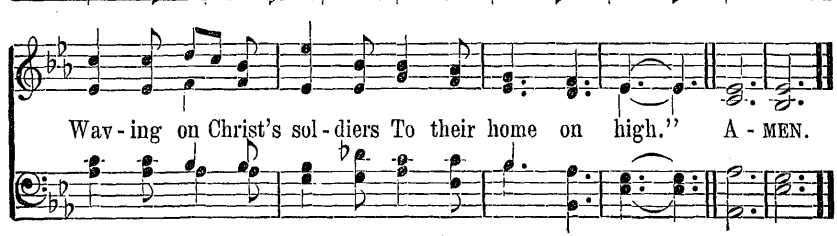


thus we pray, Still with hearts u - nit - ed Sing-ing on our way.
gone a - stray; Keep us, might-y Sav - ior, In the nar - row way.
storm-clouds low'r; Par - don, Lord, and save us In the last dread hour.
rest and peace; Je - sus in His beau - ty, Songs that nev-er cease.

REFRAIN.



"Bright - ly gleams our ban - ner, Point - ing to the sky,



Wav - ing on Christ's sol - diers To their home on high." A - MEN.

134 Courage, Brother, Do Not Stumble

Courage Brother. 8. 7. 8. 7. D.

Norman Macleod, 1857. Arthur S. Sullivan, 1872.

1. Cour - age, broth-er, do not stum-ble, Tho' thy path be dark as night;
2. Per - ish pol - i - cy and cun-ning, Per - ish all that fears the light!
3. Sim - ple rule and saf - est guid - ing, In - ward peace and in-ward might,

There's a star to guide the hum-ble—Trust in God and do the right!
Wheth-er los - ing, wheth-er win-ning, Trust in God and do the right!
Star up - on our path a - bid - ing, Trust in God and do the right!

Though the road be rough and drear-y, And its end far out of sight,
Some will hate thee, some will love thee, Some will flat - ter, some will slight:
Cour - age, broth-er, do not stum-ble,—Tho' thy path be dark as night:

Foot it brave - ly, strong or wea - ry;—Trust in God,
Cease from man, and look a - bove thee,—Trust in God,
There's a star to guide the hum - ble,—Trust in God,

3

trust in God, Trust in God and do the right! A - MEN.

135 Marching With the Heroes

Via Militaris. 6. 5. 6. 5. D. With Refrain.

COPYRIGHT, 1904, BY GEIBEL & LEHMAN. USED BY PERMISSION.

William George Tarrant, 1853– Adam Geibel, 1904.

UNISON.

1. March-ing with the he - roes, Com - rades of the strong,
2. Glo - ry to the he - roes, Who in days of old
3. So we sing the sto - ry Of the brave and true,

Lift we hearts and voi - ces As we march a - long;
Trod the path of du - ty, Faith-ful, wise, and bold,
Till a - mong the he - roes We are he - roes, too;

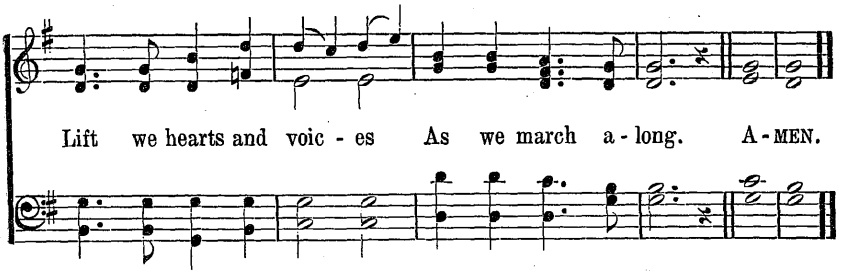
O the joy - ful mu - sic All in cho - rus raise!
For the right un - flinch - ing, Strong the weak to save,
Loy - al to our Cap - tain Like the men of yore,

Theirs the song of tri - umph, Ours the song of praise.
War - riors all and free - men, Fight - ing for the slave.
March - ing with the he - roes On - ward, ev - er - more.

REFRAIN. HARMONY.

March - ing with the he - roes, Com - rades of the strong,
Marching, marching

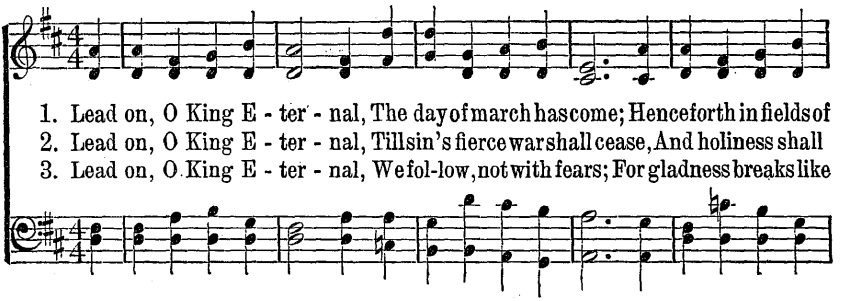
Marching With the Heroes

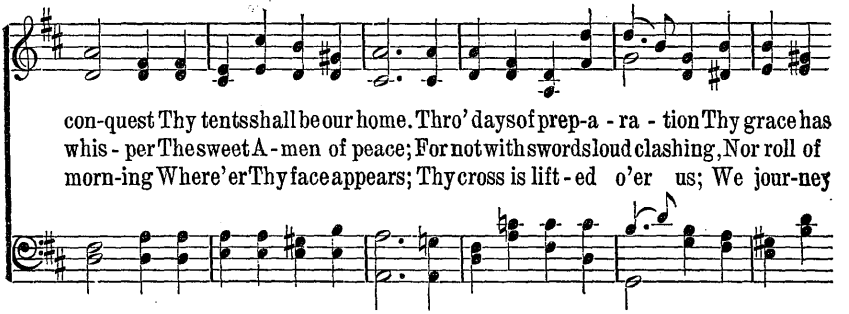


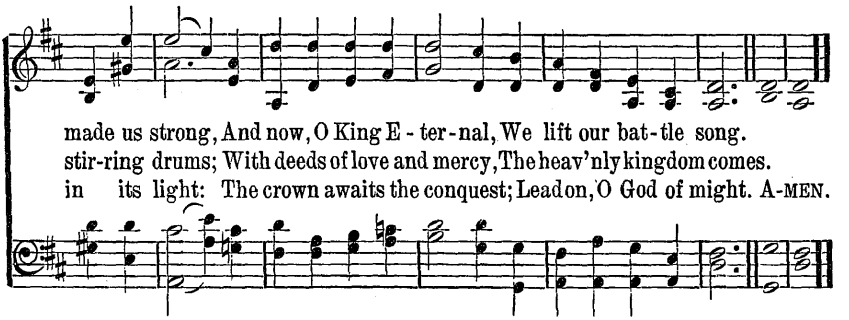
136 Lead On, O King Eternal

Lancashire. 7. 6. 7. 6. D.

Ernest W. Shurtleff, 1887. Henry Smart, 1813–1879.







137 Forward! Be Our Watchword

Watchword. 6. 5. 6. 5. 12 lines.

Henry Alford, 1871. Henry Smart, 1813–1879.

1. For-ward! be our watch-word, Steps and voi - ces joined; Seek the things be-
2. Glo - ries up - on glo - ries Hath our God pre-pared, By the souls that
3. Far o'er yon ho - ri - zon Rise the cit - y tow'rs, Where our God a-

fore us, Not a look be - hind. Burns the fi - ery pil - lar
love Him One day to be shared; Eye hath not be - held them,
bid - eth: That fair home is ours. Flash our streets with jas - per,

At our ar - my's head; Who shall dream of shrink - ing, By our
Ear hath nev - er heard; Nor of these hath ut - tered Tho't or
Shine the gates with gold! Flows the glad-d'ning riv - er, Shed-ding

Cap - tain led? For - ward thro' the des - ert, Thro' the toil and fight!
speech a word. For - ward, marching east - ward Where the heav'n is bright,
joys un - told; Thith-er, on - ward thith - er, In the Spir - it's might,

Jor - dan flows be - fore us; Zi - on beams with light.
Till the veil be lift - ed, Till our faith be sight.
Pil - grims, to your coun - try, For - ward in - to light. A-MEN.

138 Now In the Days of Youth

Diademata. S. M. D.

WORDS COPYRIGHT, 1913, BY CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY.
USED BY PERMISSION.

Walter J. Mathams, 1913. George J. Elvey, 1868.

1. Now in the days of youth, When life flows fresh and free,
2. Teach us wher-e'er we live, To act as in Thy sight,
3. Teach us to love the true, The beau - ti - ful and pure,
4. Spir - it of Christ, do Thou Our first bright days in - spire,

Thou Lord of all our hearts and lives, We give our-selves to Thee;
And do what Thou wouldst have us do With ra - di - ant de - light;
And let us not for one short hour An e - vil thought en - dure.
That we may live the life of love And loft - i - est de - sire;

Our fer - vent gift re - ceive, And fit us to ful - fill,
Not choos - ing what is great, Nor spurn - ing what is small,
But give us grace to stand De - cid - ed, brave and strong,
And be by Thee pre - pared For larg - er years to come;

Thro' all our days, in all our ways, Our heav'n-ly Fa-ther's will.
But take as from Thy hands our tasks And glo - ri - fy them all.
The lov - ers of all ho - ly things, The foes of all things wrong.
And for the life in - ef - fa - ble With - in the Fa-ther's home. A-MEN.

139 Looking Upward Every Day

St. Kevin. 7. 6. 7. 6. D.

Mary Butler, 1881. Arthur S. Sullivan, 1872.

1. Look - ing up - ward ev - 'ry day, Sun - shine on our fa - ces;
2. Walk-ing ev - 'ry day more close To our El - der Broth - er;
3. Leav-ing ev - 'ry day be - hind Something which might hin - der;

Press - ing on - ward ev - 'ry day Tow'rd the heav'n-ly pla - ces;
Grow - ing ev - 'ry day more true Un - to one an - oth - er;
Run - ning swift-er ev - 'ry day, Grow - ing pur - er, kind - er,—

Grow - ing ev - 'ry day in awe, For Thy name is ho - ly;
Ev - 'ry day more grate-ful - ly Kind-ness - es re - ceiv - ing;
Lord, so pray we ev - 'ry day, Hear us in Thy pit - y,

Learn-ing ev - 'ry day to love With a love more low - ly;
Ev - 'ry day more read - i - ly In - ju - ries for - giv - ing;
That we en - ter in at last To the ho - ly cit - y. A-MEN.

140 I Would Be True

Peek. 11. 10. 11. 10.

USED BY PERMISSION OF J. YATES PEEK.

Howard Arnold Walter, 1883–1918. Joseph Yates Peek

1. I would be true, for there are those who trust me; I would be
2. I would be friend of all—the foe, the friend-less; I would be
3. I would be prayer-ful thro' each bus-y mo-ment; I would be

pure, for there are those who care; I would be strong, for
giv-ing, and for-get the gift; I would be hum-ble,
con-stant-ly in touch with God; I would be tuned to

there is much to suf-fer; I would be brave, for there is
for I know my weak-ness; I would look up, and laugh, and
hear the slight-est whis-per; I would have faith to keep the

much to dare, I would be brave, for there is much to dare.
love, and lift, I would look up, and laugh, and love, and lift.
path Christ trod, I would have faith to keep the path Christ trod. A-MEN.

141 Gracious Spirit, Dwell With Me

Ashburton. 7s. 6 l.

Thomas T. Lynch, 1855. Robert Jackson.

1. Gra - cious Spir - it, dwell with me— I my - self would gra-cious be;
2. Truth-ful Spir - it, dwell with me— I my - self would truth-ful be;
3. Ten - der Spir - it, dwell with me— I my - self would ten - der be;
4. Might-y Spir - it, dwell with me— I my - self would might-y be;
5. Ho - ly Spir - it, dwell with me— I my - self would ho - ly be;

And, with words that help and heal, Would Thy life in mine re - veal;
And, with wis - dom kind and clear, Let Thy life in mine ap - pear;
Shut my heart up like a flow'r At temp-ta - tion's dark-some hour;
Might - y so as to pre - vail, Where, un - aid - ed, man must fail;
Sep - a - rate from sin, I would Choose and cher - ish all things good;

And, with ac - tions bold and meek, Would for Christ my Sav - ior speak.
And, with ac - tions broth-er - ly, Speak my Lord's sin-cer - i - ty.
O - pen it when shines the sun, And His love by fragrance own.
Ev - er, by a might-y hope, Press-ing on and bear - ing up.
And what-ev - er I can be, Give to Him who gave me Thee. A - MEN.

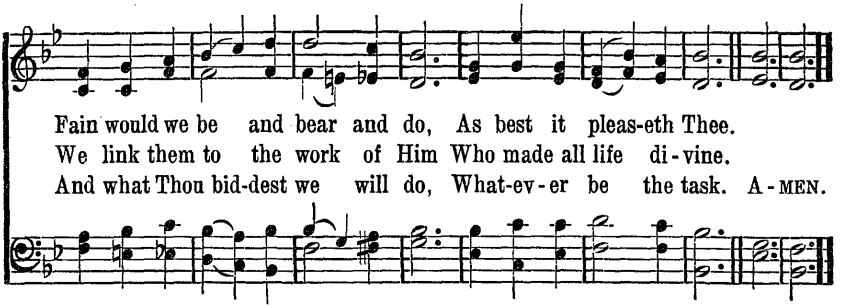
142 O God, Who Workest Hitherto

Eagley. C. M.

Thomas W. Freckleton, 1884. James Walch, 1860.

1. O God, who work - est hith - er - to, Work-ing in all we see,
2. Our skill of hand and strength of limb, Are not our own but Thine;
3. Wher-e'er Thou send-est we will go, Nor an - y ques - tion ask,

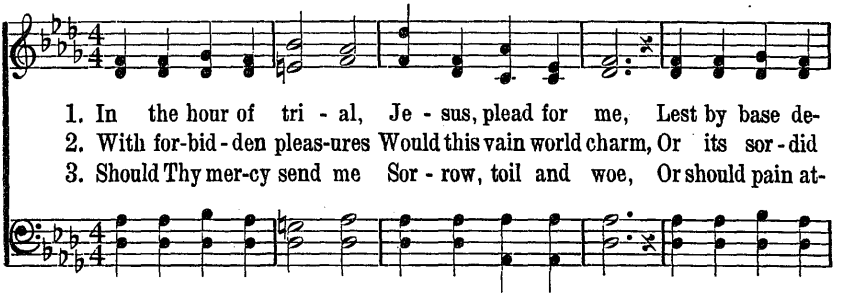
O God, Who Workest Hitherto

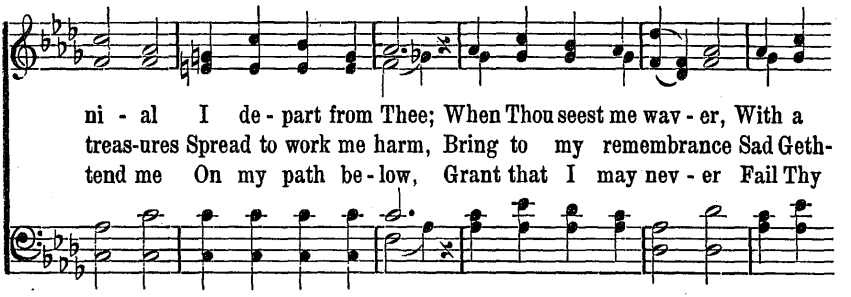


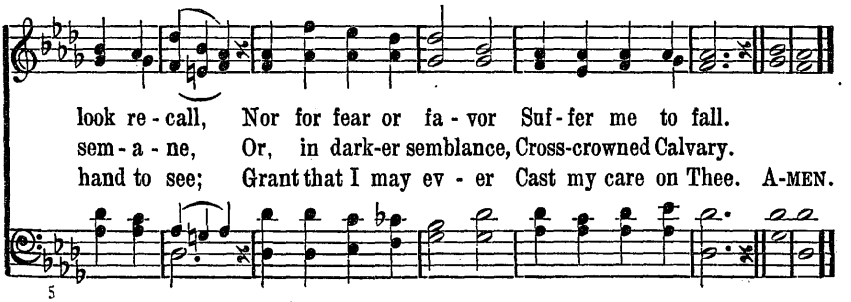
143 In the Hour of Trial

Penitence. 6. 5. 6. 5. D.

James Montgomery, 1834. Spencer Lane, 1879.







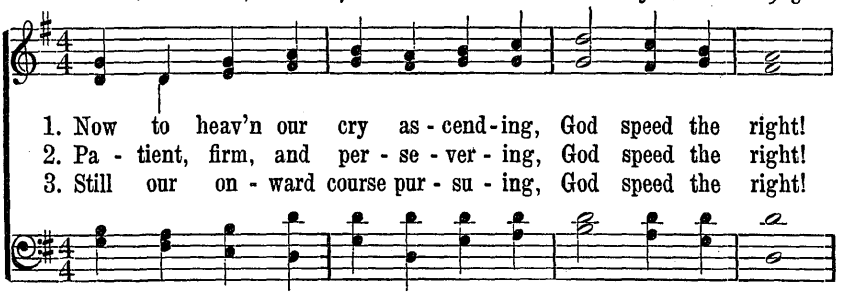
144 Now to Heaven Our Cry Ascending

Weimar. 8. 4. 8. 4. 8. 8. 8. 4.

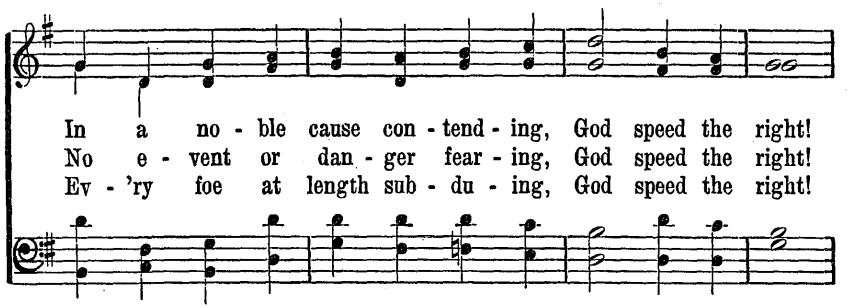
COPYRIGHT, 1905, BY THE SUNDAY SCHOOL UNION.
USED BY PERMISSION.

Arr. from a German Chorale.

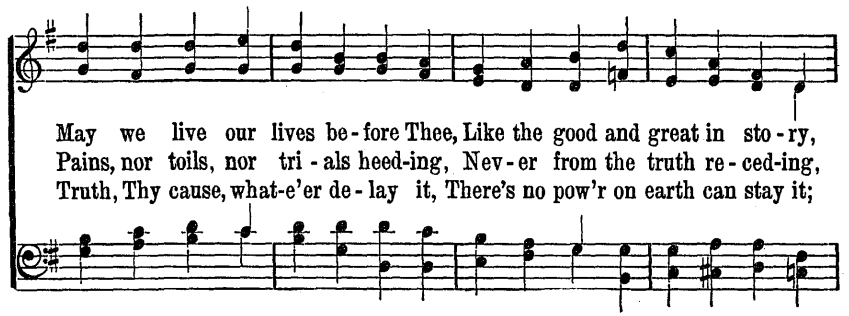
William E. Hickson, 1810–1870. by E. R. B. 1905.



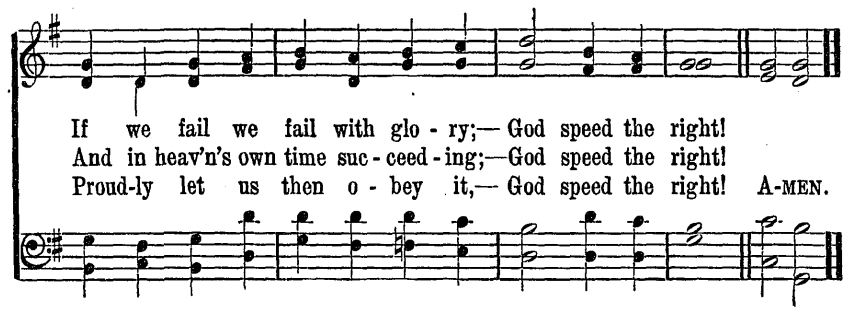
1. Now to heav'n our cry as - cend - ing, God speed the right!
2. Pa - tient, firm, and per - se - ver - ing, God speed the right!
3. Still our on - ward course pur - su - ing, God speed the right!



In a no - ble cause con - tend - ing, God speed the right!
No e - vent or dan - ger fear - ing, God speed the right!
Ev - 'ry foe at length sub - du - ing, God speed the right!



May we live our lives be - fore Thee, Like the good and great in sto - ry,
Pains, nor toils, nor tri - als heed-ing, Nev - er from the truth re - ced-ing,
Truth, Thy cause, what-e'er de - lay it, There's no pow'r on earth can stay it;

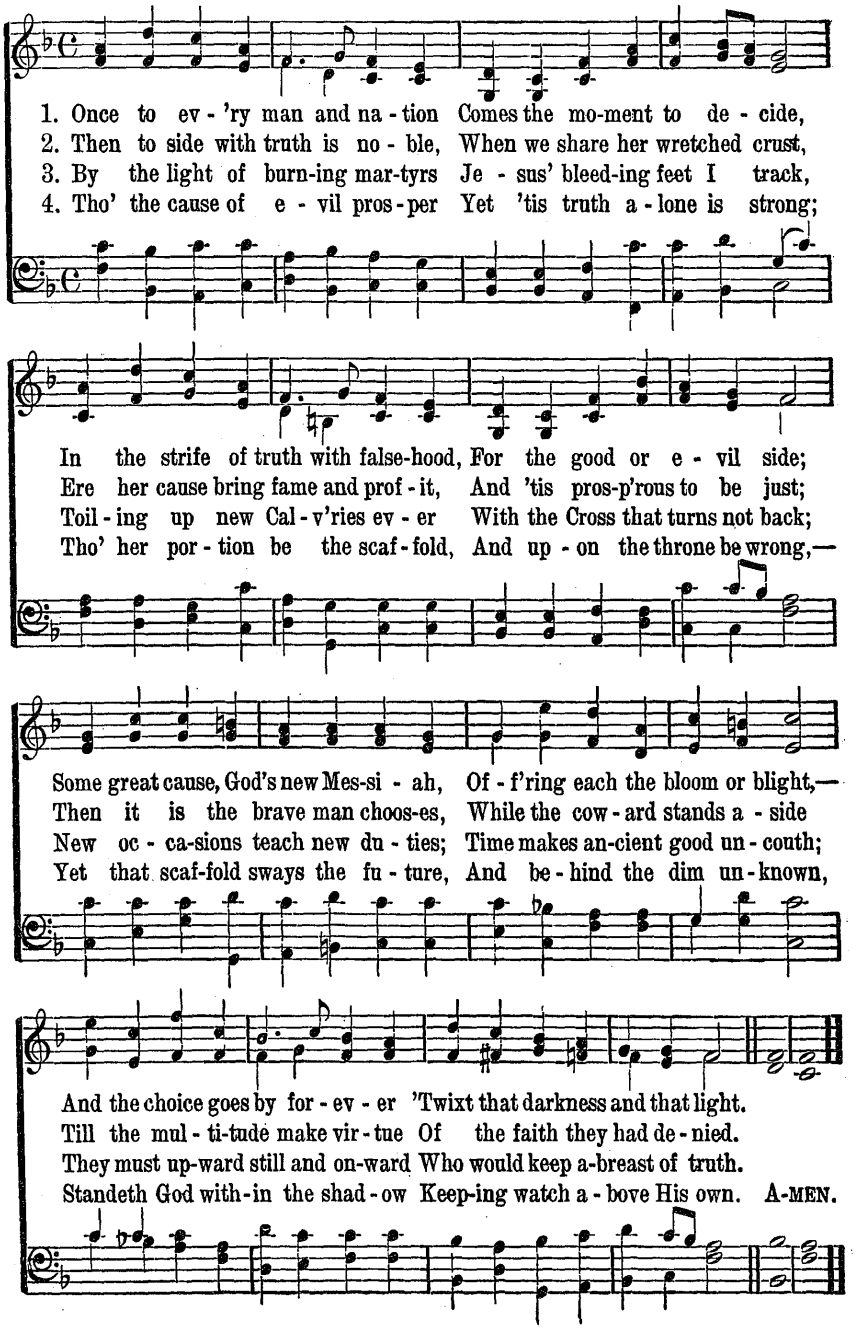


If we fail we fail with glo - ry;— God speed the right!
And in heav'n's own time suc - ceed - ing;—God speed the right!
Proud-ly let us then o - bey it,— God speed the right! A-MEN.

145 Once to Every Man and Nation

Bethany. (*English.*) *8. 7. 8. 7. D.*

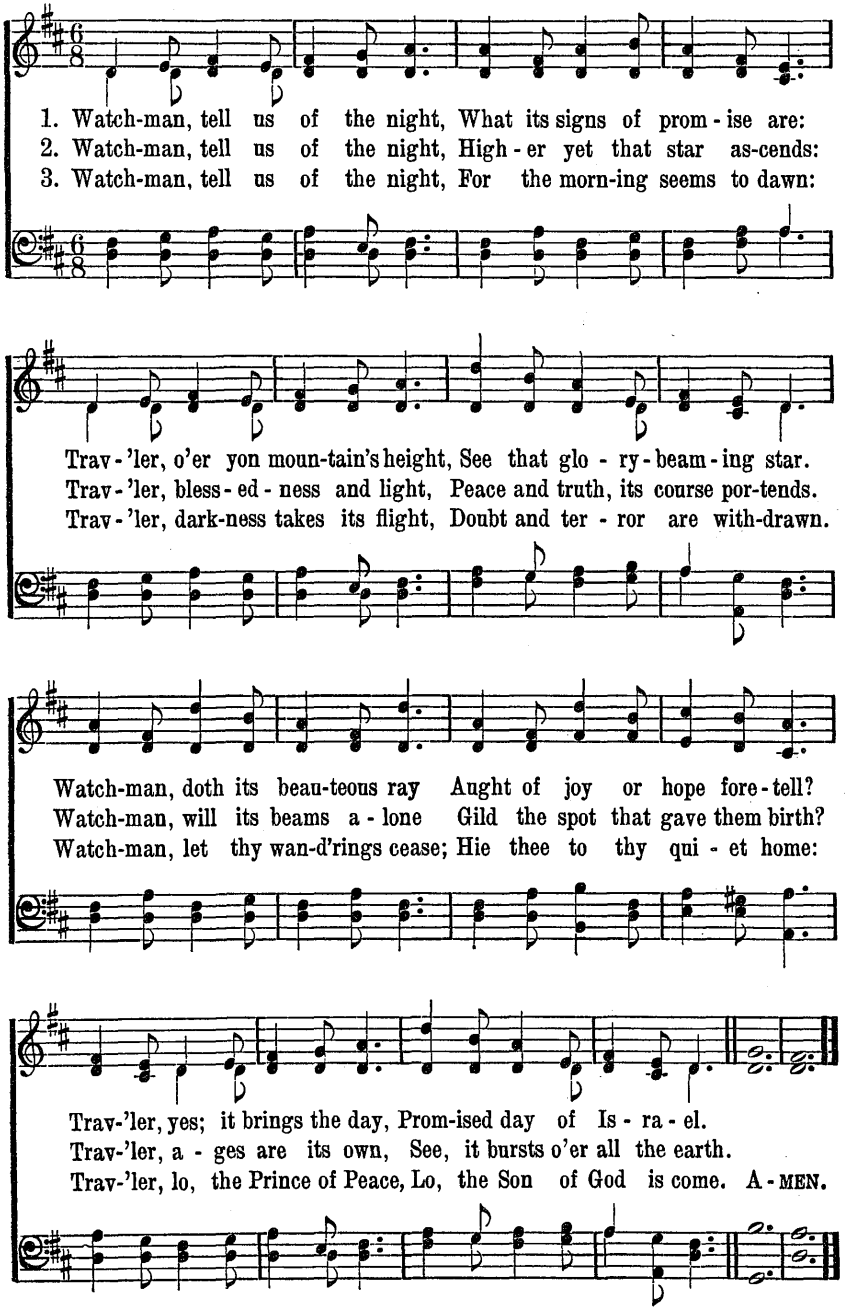
James Russell Lowell, 1845. Arr. Henry Smart, 1813–1879.



146 Watchman, Tell Us of the Night

Watchman. 7s. D.

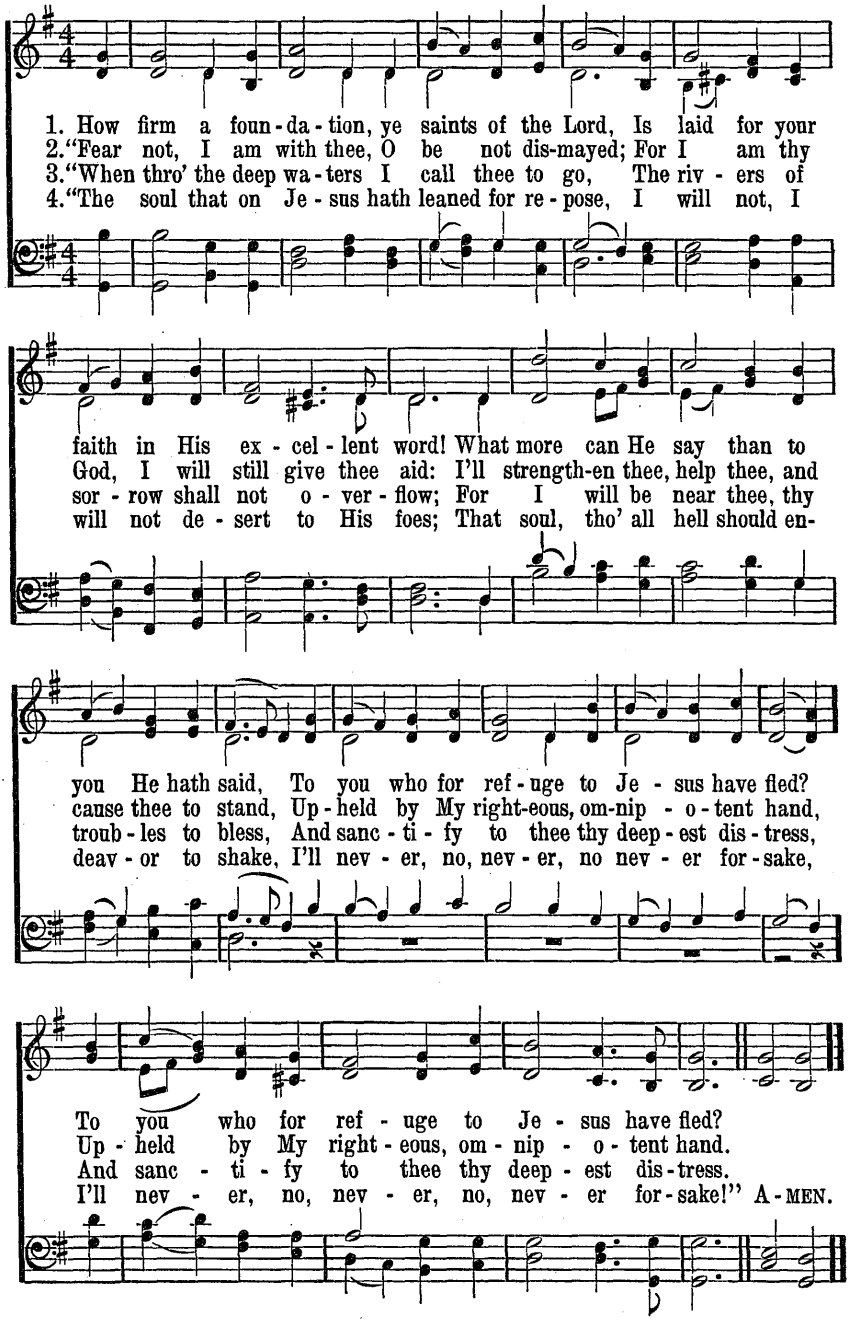
John Bowring, 1825. Lowell Mason, 1830.



147 How Firm a Foundation

Portuguese Hymn. 11s.

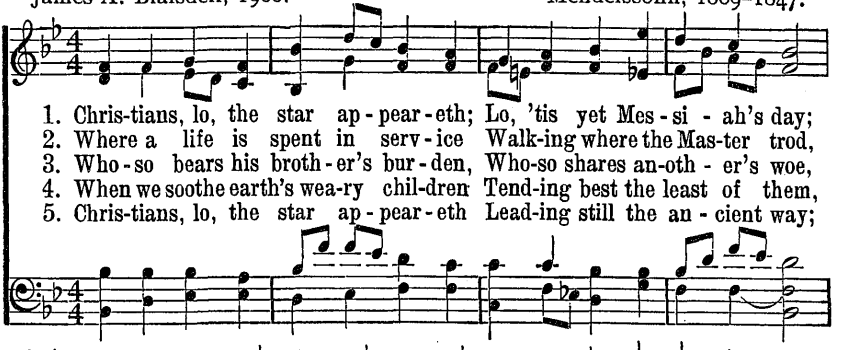
George Keith. Wade's Cantus Diversi, 1751.



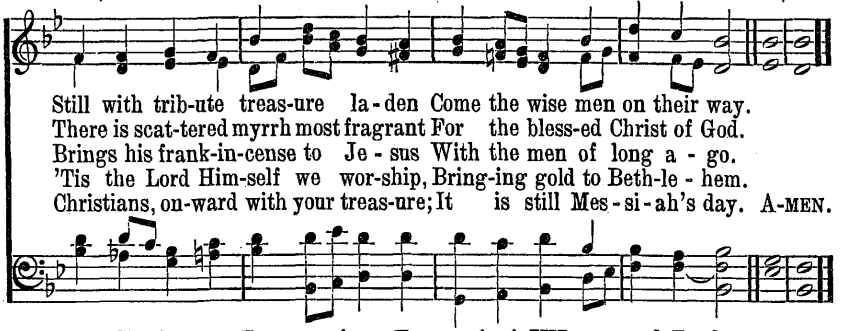
148 Christians, Lo, the Star Appeareth

Trust. 8. 7. 8. 7.

James A. Blaisdell, 1900. Arranged from Mendelssohn, 1809–1847.



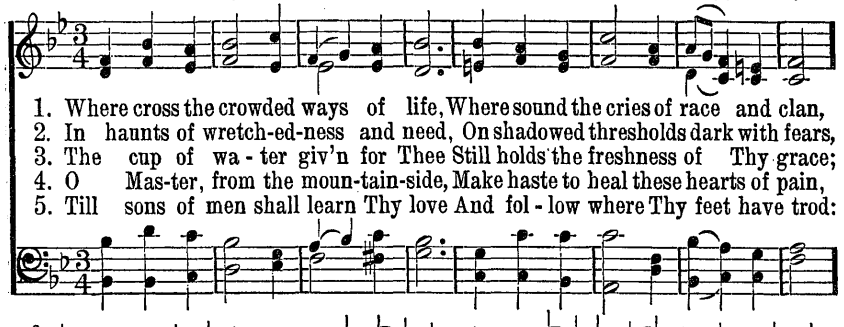
1. Chris-tians, lo, the star ap-pear-eth; Lo, 'tis yet Mes-si-ah's day;
2. Where a life is spent in serv-ice Walk-ing where the Mas-ter trod,
3. Who-so bears his broth-er's bur-den, Who-so shares an-oth-er's woe,
4. When we soothe earth's wea-ry chil-dren Tend-ing best the least of them,
5. Chris-tians, lo, the star ap-pear-eth Lead-ing still the an-cient way;



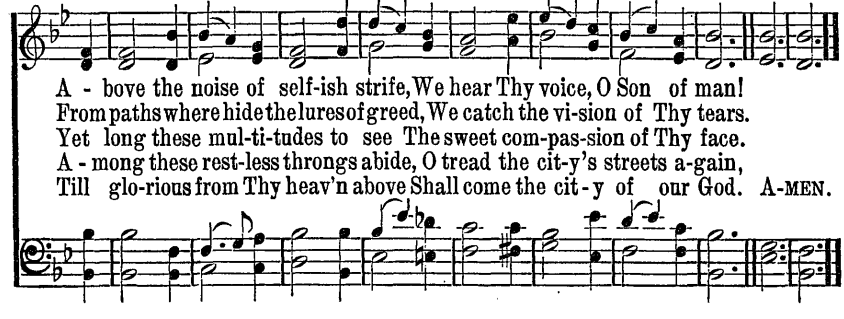
Still with trib-ute treas-ure la-den Come the wise men on their way.
There is scat-tered myrrh most fragrant For the bless-ed Christ of God.
Brings his frank-in-cense to Je-sus With the men of long a-go.
'Tis the Lord Him-self we wor-ship, Bring-ing gold to Beth-le-hem.
Christians, on-ward with your treas-ure; It is still Mes-si-ah's day. A-MEN.

149 Where Cross the Crowded Ways of Life

F. Mason North, 1905. *Germany. L. M.* Beethoven, 1770–1827.



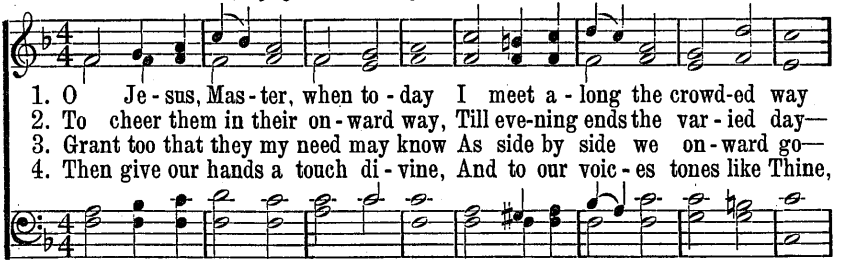
1. Where cross the crowded ways of life, Where sound the cries of race and clan,
2. In haunts of wretch-ed-ness and need, On shadowed thresholds dark with fears,
3. The cup of wa-ter giv'n for Thee Still holds the freshness of Thy grace;
4. O Mas-ter, from the moun-tain-side, Make haste to heal these hearts of pain,
5. Till sons of men shall learn Thy love And fol-low where Thy feet have trod:



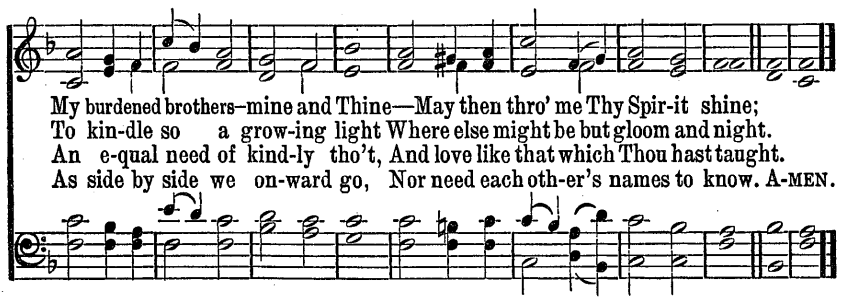
A-bove the noise of self-ish strife, We hear Thy voice, O Son of man!
From paths where hide the lures of greed, We catch the vi-sion of Thy tears.
Yet long these mul-ti-tudes to see The sweet com-pas-sion of Thy face.
A-mong these rest-less throngs abide, O tread the cit-y's streets a-gain,
Till glo-rious from Thy heav'n above Shall come the cit-y of our God. A-MEN.

150 O Jesus, Master, When To-day

Charles S. Newhall, 1913. *Humility. L. M.* S. P. Tuckerman, 1848.



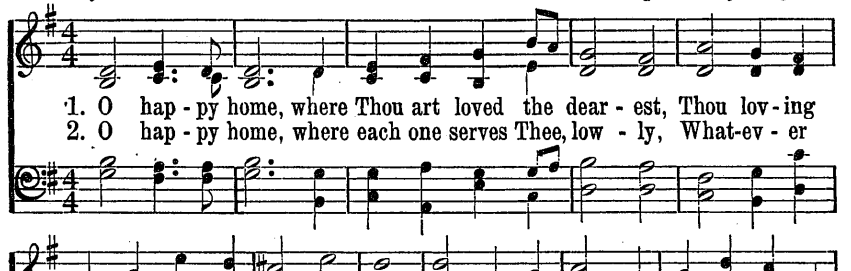
1. O Je - sus, Mas - ter, when to - day I meet a - long the crowd-ed way
2. To cheer them in their on - ward way, Till eve-ning ends the var - ied day—
3. Grant too that they my need may know As side by side we on - ward go—
4. Then give our hands a touch di - vine, And to our voic - es tones like Thine,



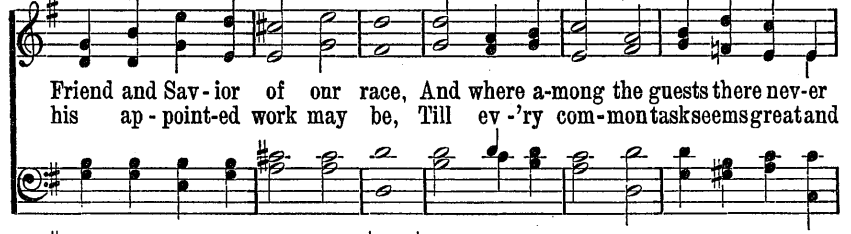
My burdened brothers—mine and Thine—May then thro' me Thy Spir-it shine;
To kin-dle so a grow-ing light Where else might be but gloom and night.
An e-qual need of kind-ly tho't, And love like that which Thou hast taught.
As side by side we on-ward go, Nor need each oth-er's names to know. A-MEN.

151 O Happy Home

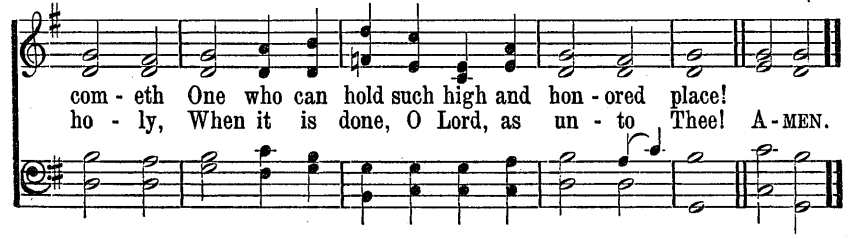
Carl J. P. Spitta, 1801–1859. *Versalius. 11. 10. 11. 10.*
Tr. by Sarah L. Findlater. E. Cooper Perry, 1856–



1. O hap - py home, where Thou art loved the dear - est, Thou lov - ing
2. O hap - py home, where each one serves Thee, low - ly, What-ev - er



Friend and Sav - ior of our race, And where a-mong the guests there nev-er
his ap - point-ed work may be, Till ev -'ry com-mon task seems great and



com - eth One who can hold such high and hon - ored place!
ho - ly, When it is done, O Lord, as un - to Thee! A-MEN.

Boy Christ, Carpenter

151a Boy Christ, Carpenter.

Newell Converse Wyeth

The Artist.

Newell Converse Wyeth (1882-) represents the modern school of illustrators that seeks to interpret the spirit and finer ideals of life. Their message is spread out in mural decorations in great temples of commerce where people intent upon buying and selling are reminded that "a man's life consisteth not in the abundance of things he possesseth." Mr. Wyeth's work is executed with convincing realism even when he deals with religious subject matter. In this, his art contrasts strongly with the older portrayals, which seemed to remove the Biblical characters far from the experiences of our every day world. Does not the accompanying illustration make the boy Jesus very real to us?

The Picture Setting.

A rude shop in Nazareth, exposed alike to beating sun and driving rain; here Jesus toiled during the years before He began His humble ministry. Silent years, so far as the Scripture record goes. Luke writes: "And Jesus advanced in wisdom and stature, and in favor with God and man." Mark tells of the astonishment of the people in Nazareth when Jesus addressed them in the synagogue, and of their comment: "Is not this the carpenter, son of Mary?" These vague glimpses of Jesus' boyhood are all we have. We know that many of the most highly educated of all the Jewish people, the rabbis and the scribes, were skilled in crafts and trades, and because every Jewish boy must learn some trade, there is little doubt that Jesus worked at the bench, possibly even as pictured here.

The Picture Study.

Look past the boy carpenter for a moment. Is that Joseph, the father, busy with mallet and chisel? Upon him falls the task of providing for a large family (Jesus had brothers and sisters, you know) and he must be intent upon his work. Mary, the mother, has paused in the doorway, perhaps on her way from the well. What is she thinking as she looks intently upon the slim upright boyish figure at the bench? Can she possibly dream of all He will mean to the world?

Jesus, of course, holds our attention most of all. There is strength in that firm grip upon the rude plane, strength shown later as He grasped the thongs which drove the money changers from His Father's house. His face is that of one who sees visions and dreams dreams. We wonder what thoughts lie back of that intent gaze. Is He watching the sheep as they scramble along the terraces of Nazareth's hills? Does some train of camels, laden with rich merchandise from far off Babylon passing along the distant highway that leads to Egypt, draw His thoughts to adventures which wait just beyond the bend of the road? Or is He measuring His strength against the crafty, bargaining politicians of whom His father has talked, and dreaming of His part in restoring to His people, Israel, the noble ideals of the prophets, whose teachings He loved?

We recall that once He reminded His parents in the temple that He "must be about His Father's business." Is it not probable this still held His thought as He paused momentarily, half in sunshine and half in shadow, to look from the work at hand to the work that was to be?

"O Master Workman of the race, Thou Man of Galilee
  Who with the eyes of early youth, eternal things did see,
We thank Thee for Thy boyhood faith that shone Thy whole life through;
  'Did ye not know it is My work, My Fathers will to do?'
O Carpenter of Nazareth, Builder of life divine,
  Who shapest man to God's own law, Thyself the fair design,
Build us a tower of Christlike height, that we the land may view,
  And see, like Thee, our nobler work, our Father's work to do."

—*J. T. Stocking.*

Copyright, 1929, by E. O. Excell, Jr. and Edward R. Bartlett.

Boy Christ, Carpenter

151a Boy Christ, Carpenter.

Newell Converse Wyeth

The Artist.

Newell Converse Wyeth (1882-) represents the modern school of illustrators that seeks to interpret the spirit and finer ideals of life. Their message is spread out in mural decorations in great temples of commerce where people intent upon buying and selling are reminded that "a man's life consisteth not in the abundance of things he possesseth." Mr. Wyeth's work is executed with convincing realism even when he deals with religious subject matter. In this, his art contrasts strongly with the older portrayals, which seemed to remove the Biblical characters far from the experiences of our every day world. Does not the accompanying illustration make the boy Jesus very real to us?

The Picture Setting.

A rude shop in Nazareth, exposed alike to beating sun and driving rain; here Jesus toiled during the years before He began His humble ministry. Silent years, so far as the Scripture record goes. Luke writes: "And Jesus advanced in wisdom and stature, and in favor with God and man." Mark tells of the astonishment of the people in Nazareth when Jesus addressed them in the synagogue, and of their comment: "Is not this the carpenter, son of Mary?" These vague glimpses of Jesus' boyhood are all we have. We know that many of the most highly educated of all the Jewish people, the rabbis and the scribes, were skilled in crafts and trades, and because every Jewish boy must learn some trade, there is little doubt that Jesus worked at the bench, possibly even as pictured here.

The Picture Study.

Look past the boy carpenter for a moment. Is that Joseph, the father, busy with mallet and chisel? Upon him falls the task of providing for a large family (Jesus had brothers and sisters, you know) and he must be intent upon his work. Mary, the mother, has paused in the doorway, perhaps on her way from the well. What is she thinking as she looks intently upon the slim upright boyish figure at the bench? Can she possibly dream of all He will mean to the world?

Jesus, of course, holds our attention most of all. There is strength in that firm grip upon the rude plane, strength shown later as He grasped the thongs which drove the money changers from His Father's house. His face is that of one who sees visions and dreams dreams. We wonder what thoughts lie back of that intent gaze. Is He watching the sheep as they scramble along the terraces of Nazareth's hills? Does some train of camels, laden with rich merchandise from far off Babylon passing along the distant highway that leads to Egypt, draw His thoughts to adventures which wait just beyond the bend of the road? Or is He measuring His strength against the crafty, bargaining politicians of whom His father has talked, and dreaming of His part in restoring to His people, Israel, the noble ideals of the prophets, whose teachings He loved?

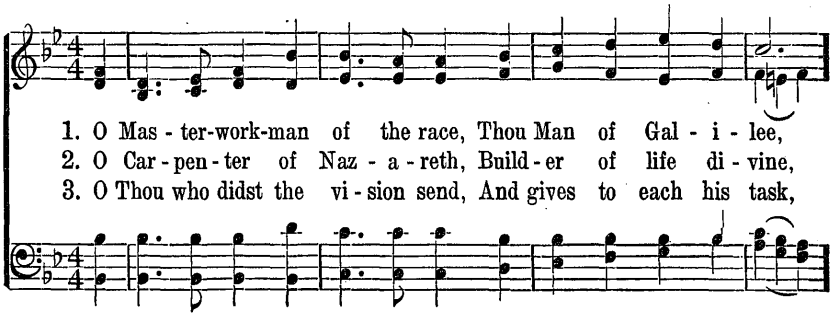
We recall that once He reminded His parents in the temple that He "must be about His Father's business." Is it not probable this still held His thought as He paused momentarily, half in sunshine and half in shadow, to look from the work at hand to the work that was to be?

"O Master Workman of the race, Thou Man of Galilee
  Who with the eyes of early youth, eternal things did see,
We thank Thee for Thy boyhood faith that shone Thy whole life through;
  'Did ye not know it is My work, My Fathers will to do?'
O Carpenter of Nazareth, Builder of life divine,
  Who shapest man to God's own law, Thyself the fair design,
Build us a tower of Christlike height, that we the land may view,
  And see, like Thee, our nobler work, our Father's work to do."

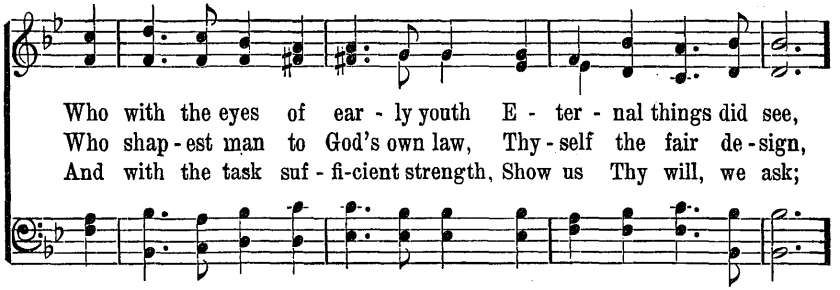
152 O Master-Workman of the Race

WORDS COPYRIGHT, 1912, BY CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY.

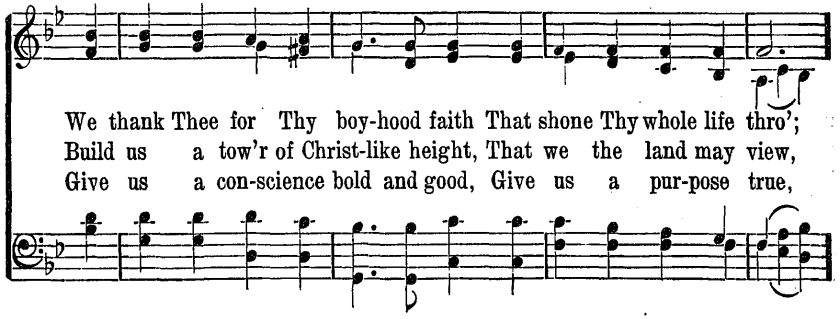
Jay T. Stocking, 1912. *All Saints. C. M. D.* H. S. Cutler, 1872.



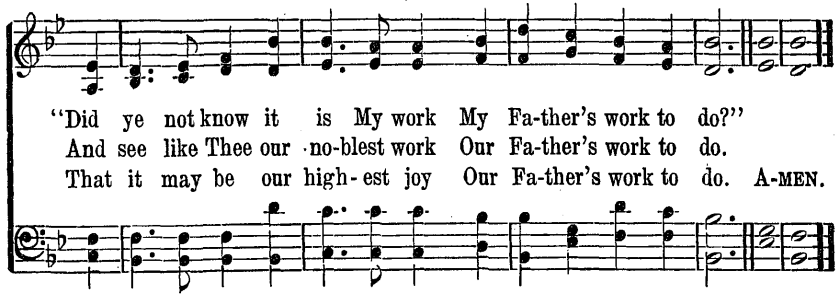
1. O Mas - ter-work-man of the race, Thou Man of Gal - i - lee,
2. O Car - pen - ter of Naz - a - reth, Build - er of life di - vine,
3. O Thou who didst the vi - sion send, And gives to each his task,



Who with the eyes of ear - ly youth E - ter - nal things did see,
Who shap - est man to God's own law, Thy - self the fair de - sign,
And with the task suf - fi-cient strength, Show us Thy will, we ask;



We thank Thee for Thy boy-hood faith That shone Thy whole life thro';
Build us a tow'r of Christ-like height, That we the land may view,
Give us a con-science bold and good, Give us a pur-pose true,



"Did ye not know it is My work My Fa-ther's work to do?"
And see like Thee our no-blest work Our Fa-ther's work to do.
That it may be our high - est joy Our Fa-ther's work to do. A-MEN.

153 My Master Was a Worker

Seasons. 7. 6. 7. 6. D.

William George Tarrant, 1853– Arr. from Mendelssohn, 1840.

1. My Mas - ter was a work - er, With dai - ly work to do,
2. My Mas - ter was a com - rade, A trust - y friend and true,
3. My Mas - ter was a help - er, The woes of life He knew,
4. Then, brothers brave and man - ly To - geth - er let us be,

And he who would be like Him Must be a work - er too;
And he who would be like Him Must be a com - rade too;
And he who would be like Him Must be a help - er too;
For He, who is our Mas - ter, The Man of men was He;

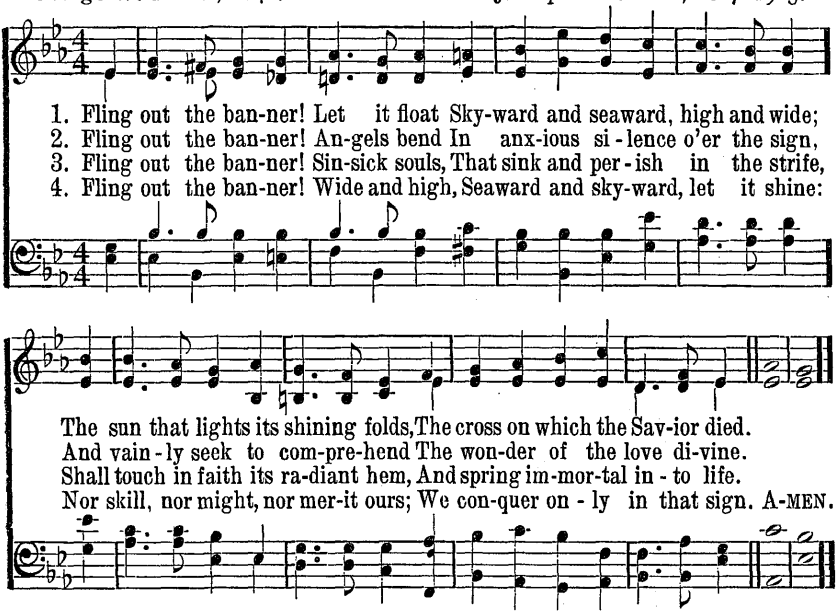
Then wel - come hon - est la - bor, And hon - est la - bor's fare,
In hap - py hours of sing - ing, In si - lent hours of care,
The bur - den will grow light - er, If each will take a share,
The men who would be like Him Are want - ed ev - 'ry-where,

For where there is a work - er, The Mas-ter's man is there.
Where goes a loy - al com - rade, The Mas-ter's man is there.
And where there is a help - er The Mas-ter's man is there.
And where they love each oth - er The Mas-ter's men are there. A - MEN.

154 Fling Out the Banner! Let It Float

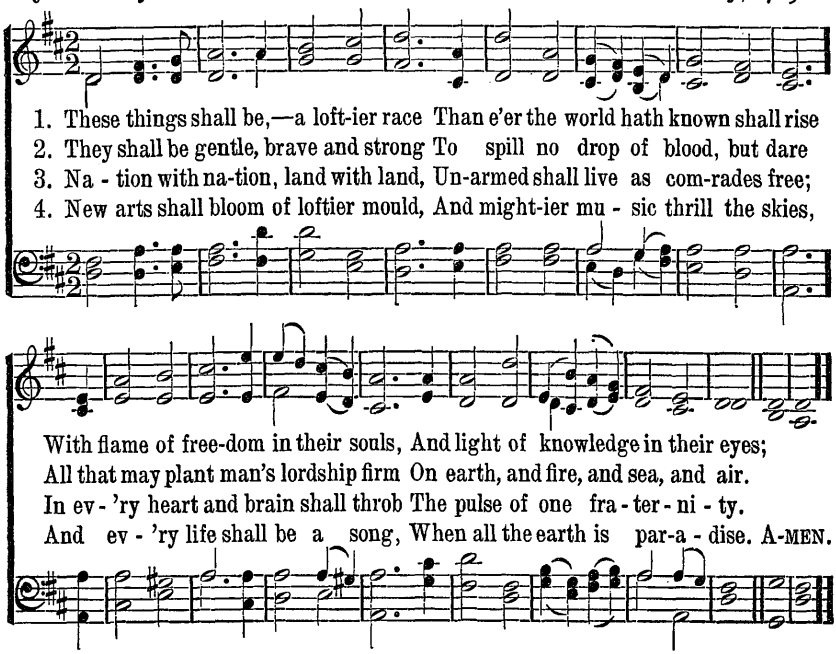
Doane. L. M.

George W. Doane, 1848. J. Baptiste Calkin, 1827–1905.



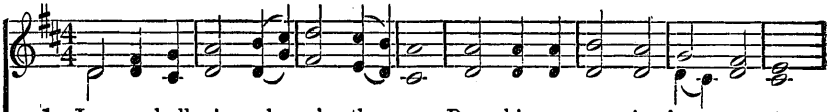
155 These Things Shall Be

John A. Symonds, 1880. *Truro. L. M.* Charles Burney, 1769.

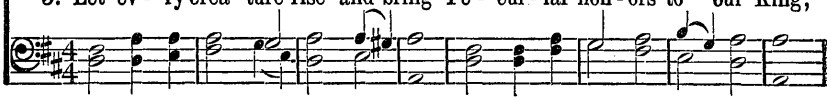


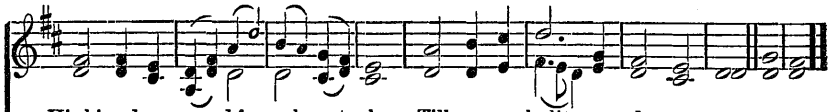
156 Jesus Shall Reign Where'er the Sun

Isaac Watts, 1719. *Duke Street. L. M.* John Hatton, 1793.

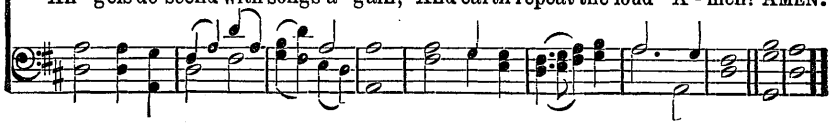


1. Je - sus shall reign wher-e'er the sun Does his suc-ces - sive jour-neys run,
2. For Him shall end-less prayer be made, And prais-es throng to crown His head;
3. Peo-ple and realms of ev - 'ry tongue Dwell on His love with sweet-est song,
4. Bless-ings a-bound where'er He reigns; The pris-'ner leaps to loose his chains,
5. Let ev - 'ry crea - ture rise and bring Pe - cul - iar hon - ors to our King;



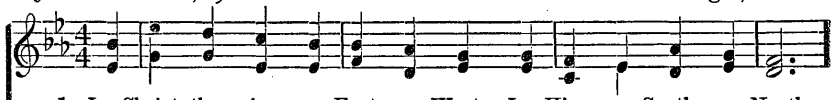


His kingdom spread from shore to shore, Till moons shall wax and wane no more.
His name, like sweet perfume, shall rise With ev'ry morn-ing sac - ri - fice;
And in-fant voi - ces shall pro-claim Their earthly blessings on His name.
The wea - ry find e - ter - nal rest, And all the sons of want are blest.
An - gels de-scend with songs a - gain, And earth repeat the loud A - men! AMEN.

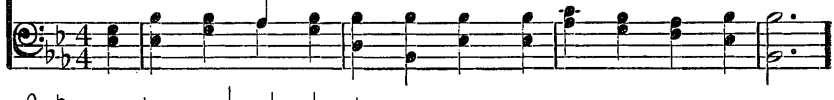


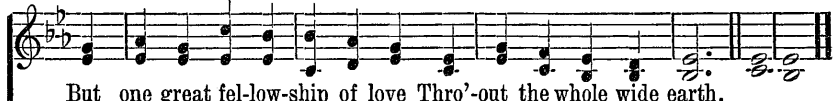
157 In Christ There Is No East Nor West

John Oxenham, 1908. *St. Peter. C. M.* Alexander R. Reinagle, 1826.

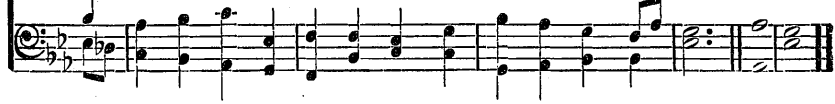


1. In Christ there is no East nor West, In Him no South nor North;
2. In Him shall true hearts ev - 'ry-where Their high com-mun-ion find;
3. Join hands then, broth-ers of the faith, What-e'er your race may be.
4. In Christ now meet both East and West, In Him meet South and North;





But one great fel-low-ship of love Thro'-out the whole wide earth.
His ser - vice is the gold-en cord Close - bind-ing all man - kind.
Who serves my Fa-ther as a son Is sure - ly kin to me.
All Christ-ly souls are one in Him Thro'-out the whole wide earth. A-MEN.



158 We've a Story to Tell to the Nations

Colin Sterne, 1896. *Sterne. 10. 8. 7. 7. 7.* H. Ernest Nichol, 1896.

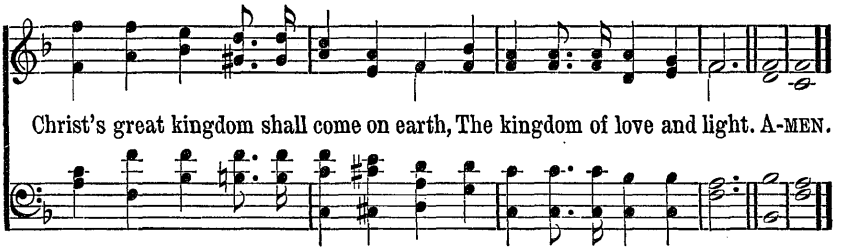
Voices in Unison.

1. We've a sto - ry to tell to the na - tions, That shall turn their hearts to the right, A sto - ry of truth and sweet - ness, A sto - ry of peace and light, A sto - ry of peace and light.
2. We've a song to be sung to the na - tions, That shall lift their hearts to the Lord; A song that shall con - quer e - vil And shat - ter the spear and sword, And shat - ter the spear and sword.
3. We've a mes - sage to give to the na - tions, That the Lord Who reign - eth a - bove, Hath sent us His Son to save us, And show us that God is love, And show us that God is love.
4. We've a Sav - ior to show to the na - tions, Who the path of sor - row has trod, That all of the world's great peo - ple Might come to the truth of God, Might come to the truth of God.

CHORUS.

For the darkness shall turn to dawning, And the dawning to noon-day bright, And

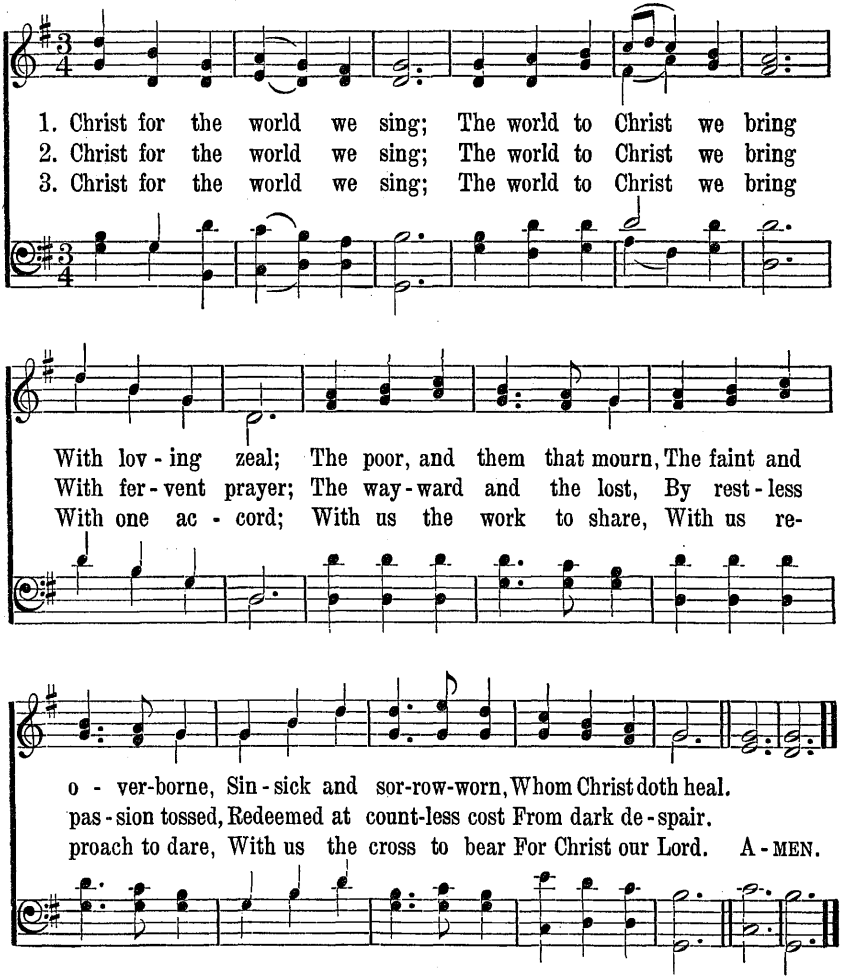
We've a Story to Tell to the Nations



159 Christ For the World We Sing

Italian Hymn. 6. 6. 4. 6. 6. 6. 4.

Samuel Wolcott, 1869. Felice de Giardini, 1769.

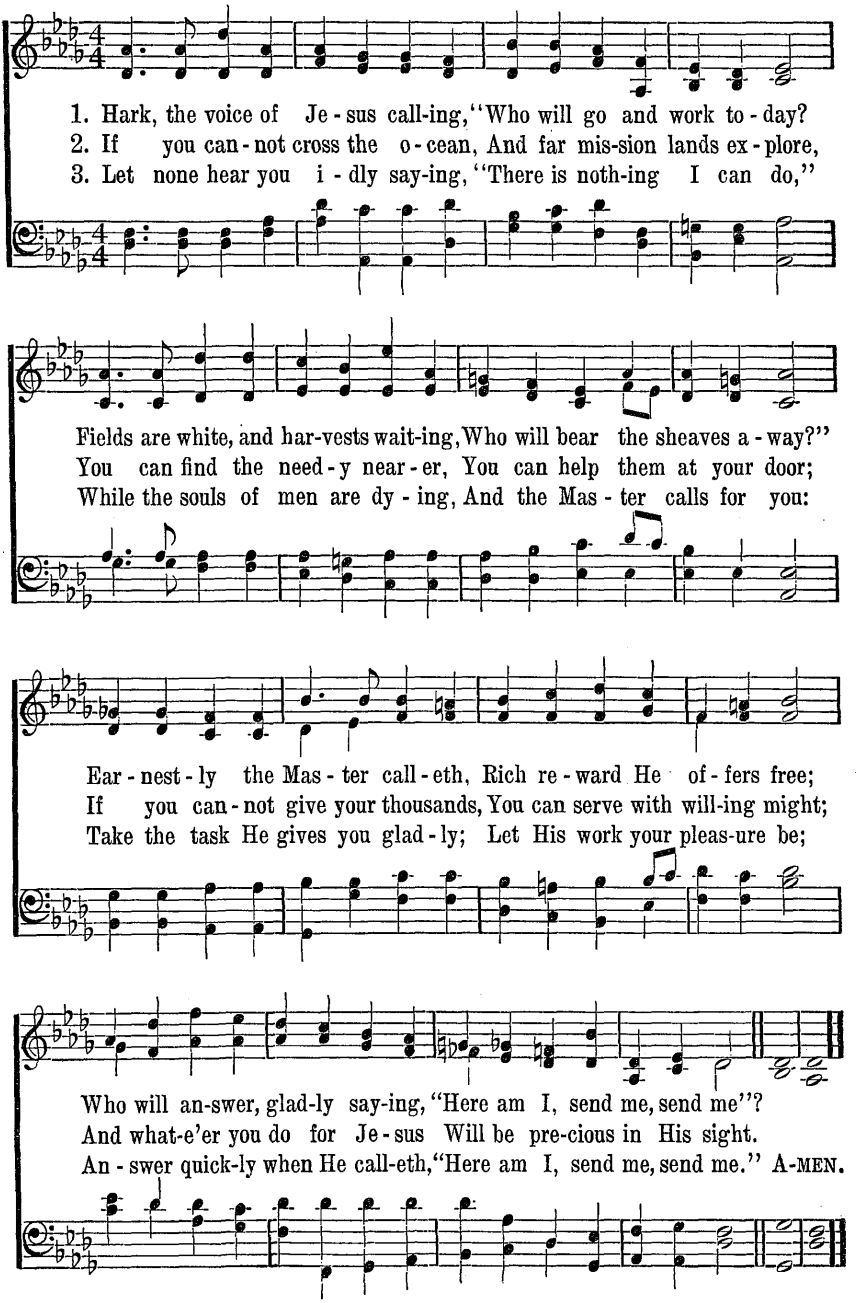


160 Hark, the Voice of Jesus Calling

Lux Eoi. 8. 7. 8. 7. D.

WORDS USED BY PERMISSION OF CENTURY CO.

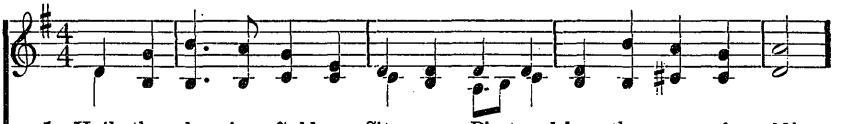
Daniel March, 1868. Alt. Arthur S. Sullivan, 1842–1900.



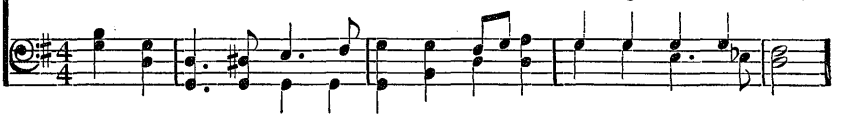
161 Hail the Glorious Golden City

Sanctuary. 8. 7. 8. 7. D.

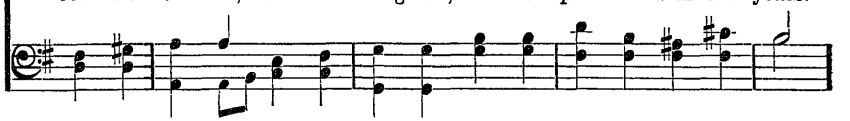
Felix Adler, 1878–1909. John B. Dykes, 1871.



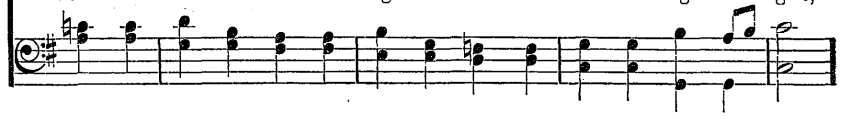
1. Hail the glo - rious Gold-en Cit - y, Pic-tured by the seers of old!
2. We are build - ers of that Cit - y; All our joys and all our groans
3. And the work that we have build - ed, Oft with bleeding hands and tears,



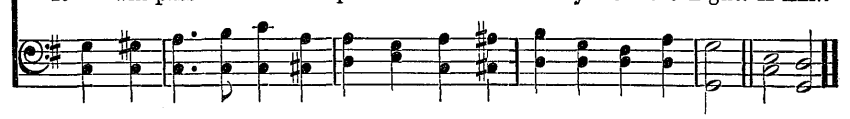
Ev - er - last - ing light shines o'er it, Won-drous tales of it are told:
Help to rear its shin - ing ram-parts; All our lives are build-ing stones:
Oft in er - ror, oft in an-guish, Will not per - ish with our years:



On - ly right-eous men and wom - en Dwell with - in its gleam-ing wall;
Wheth-er hum-ble or ex - alt - ed, All are called to task di - vine;
It will live and shine trans-fig-ured In the fi - nal reign of Right;



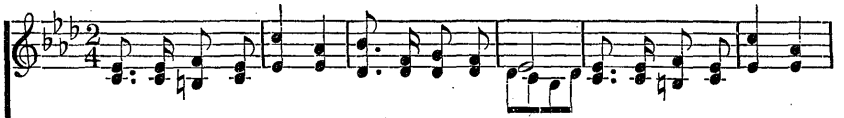
Wrong is banished from its bor-ders, Jus - tice reigns supreme o'er all.
All must aid a - like to car - ry For-ward one sub-lime de - sign.
It will pass in - to the splendors Of the Cit - y of the Light. A-MEN.



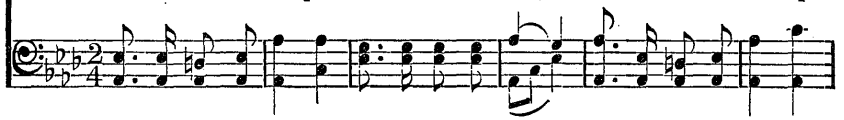
162 Forward Through the Ages

Onward. 6. 5. 6. 5. D. With Refrain.

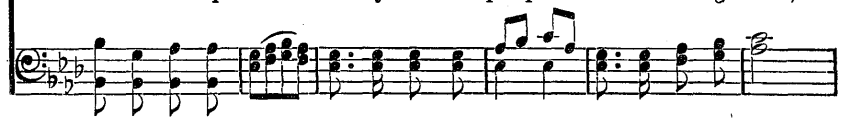
Frederick L. Hosmer, 1908. J. W. Barrington



1. For-ward thro' the a - ges In un-bro-ken line, Move the faithful spir-its,
2. Wid-er grows the Kingdom, Reign of love and light; For it we must la-bor
3. Not a - lone we con-quer, Not a-lone we fall; In each loss or tri-umph

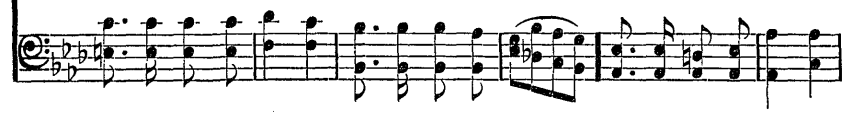


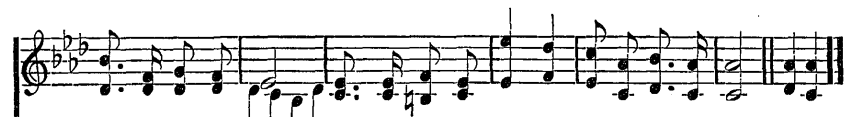
At the call di - vine; Gifts in dif-f'ring measure, Hearts of one ac-cord,
Till our faith is sight; Prophets have proclaimed it, Mar-tyrs tes-ti - fied,
Lose or tri-umph all. Bound by God's far pur-pose In one liv-ing whole,



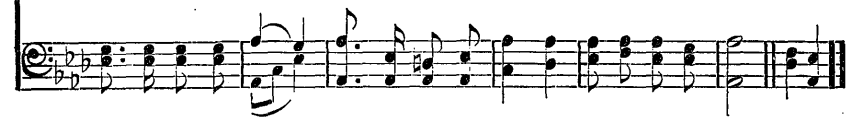
REFRAIN

Man - i - fold the serv-ice, One the sure re-ward.
Po - ets sung its glo - ry, He-roes for it died. Forward thro' the a - ges
Move we on to-geth - er To the shining goal!





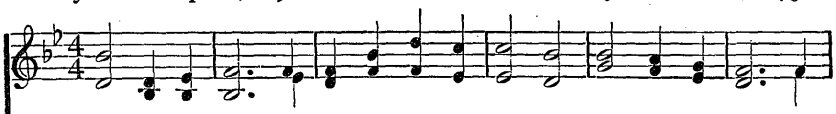
In un-bro-ken line, Move the faith-ful spir-its At the call di-vine. A-MEN.



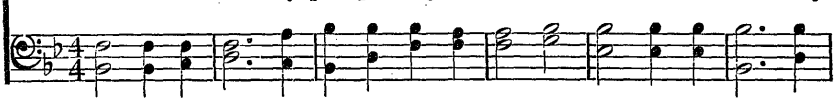
163 O Zion, Haste

Tidings. 11. 10. 11. 10. With Refrain.

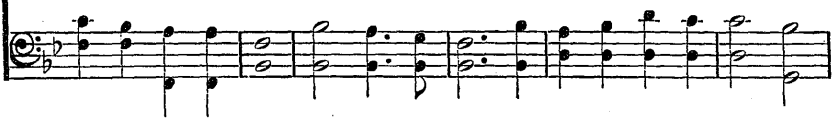
Mary A. Thompson, 1892. James Walch, 1875.



1. O Zi - on, haste, thy mis-sion high ful - fill - ing, To tell to all the
2. Be - hold how man - y thousands still are ly - ing, Bound in the dark - some
3. Pro-claim to ev - 'ry peo - ple, tongue and na-tion That God in Whom they

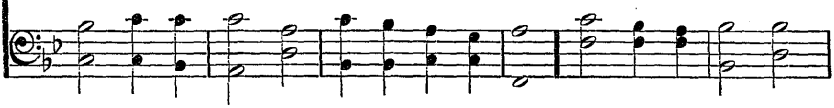


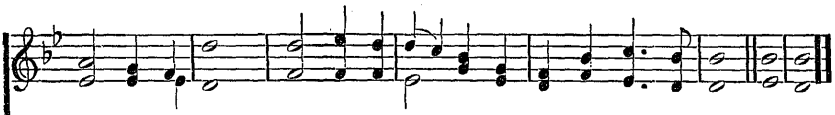
world that God is Light; That He who made all na-tions is not will - ing
pris - on-house of sin, With none to tell them of the Sav-ior's dy - ing,
live and move is love: Tell how He stooped to save His lost cre - a - tion,



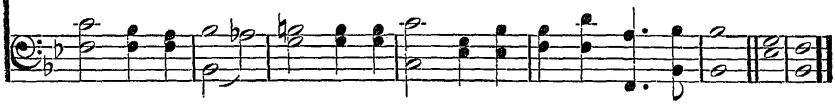
REFRAIN

One soul should per - ish, lost in shades of night.
Or of the life He died for them to win. Pub - lish glad ti - dings,
And died on earth that man might live a - bove.





Ti-dings of peace; Ti-dings of Je - sus, Re-demp-tion and re-lease. A-MEN.



164 The Whole Wide World For Jesus

The Whole Wide World. 7. 6. 7. 6. D. With Refrain.

J. Dempster Hammond, 1880. John H. Maunder, 1890.

1. The whole wide world for Je - sus! This shall our watchword be;
2. The whole wide world for Je - sus In - spires us with the thought
3. The whole wide world for Je - sus! The march-ing or - der sound:

Up - on the high - est moun - tain, Down by the wid - est sea;
That all God's wan-d'ring chil - dren Have by His love been sought.
Go ye and preach the Gos - pel Wher-ev - er man is found.

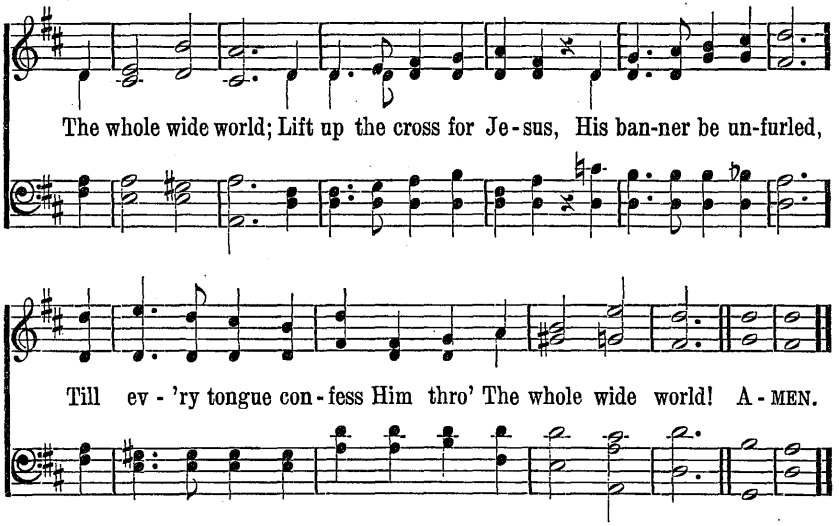
The whole wide world for Je - sus! To Him shall all men bow,
The whole wide world for Je - sus! O faint not by the way!
The whole wide world for Je - sus! Ride forth, O conqu'ring King,

In cit - y or in prai - rie— The world for Je - sus now!
The cross shall sure - ly con - quer In this our glo - rious day.
Tnro' all the might - y na - tions The world to glo - ry bring!

REFRAIN.

The whole wide world, The whole wide world—Proclaim the Gospel tidings thro'

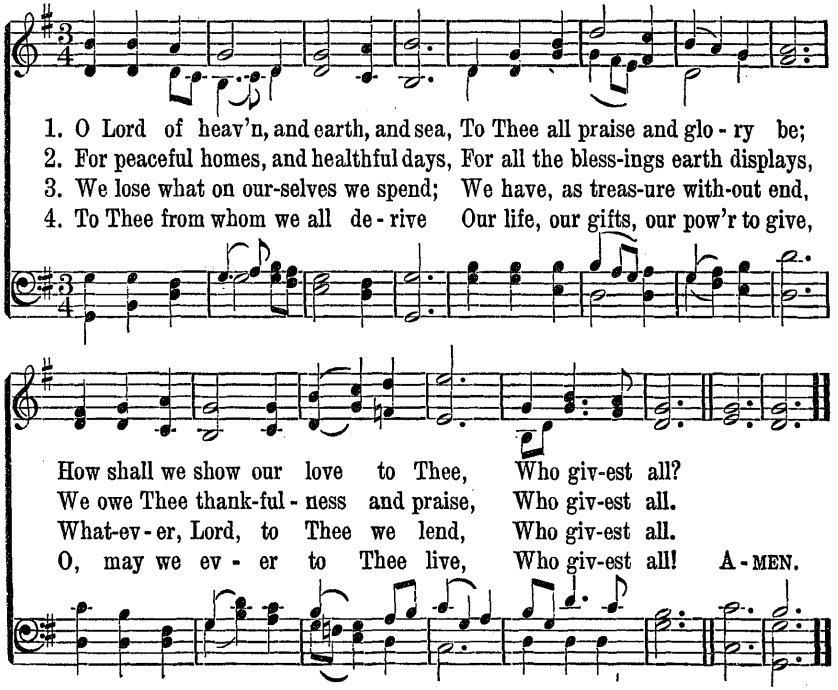
The Whole Wide World For Jesus



165 O Lord of Heaven, and Earth, and Sea

Almsgiving. 8. 8. 8. 4.

Christopher Wordsworth, 1863. John B. Dykes, 1875.



166 Come, Ye Thankful People, Come

St. George's, Windsor. 7s. 8 l.

Henry Alford, 1844.
Anna L. Barbauld, 1772.
Altered by Hugh Hartshorne.

George J. Elvey, 1858.

1. Come, ye thank-ful peo - ple, come, Raise the song of har - vest-home;
2. All the bless-ings of the field, All the stores the gar - dens yield;
3. These to thee, our God, we owe, Source whence all our bless-ings flow;

All is safe - ly gath - ered in, Ere the win - ter storms be - gin;
All the fruits in full sup - ply, Rip - ened 'neath the sum - mer sky;
And for these our souls shall raise Grate-ful vows and sol - emn praise.

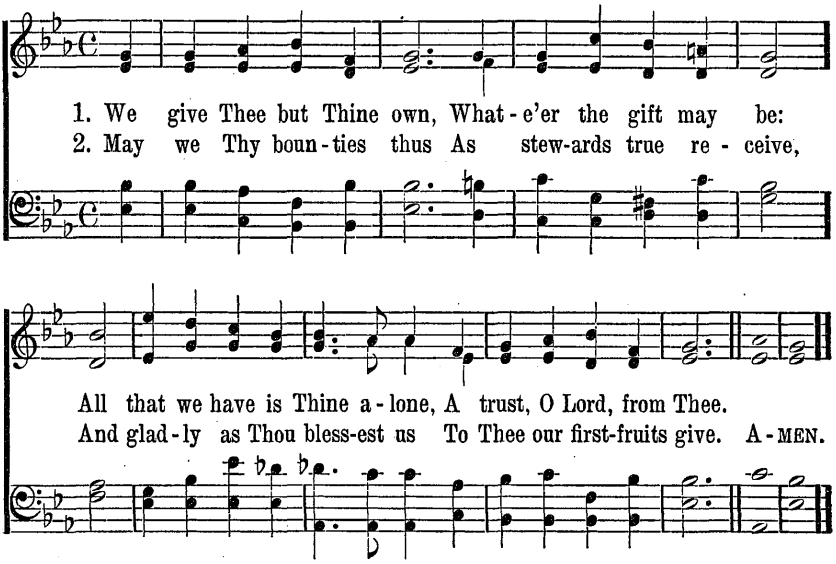
God, our Mak - er, doth pro - vide For our wants to be sup-plied;
All that spring with boun-teous hand Scat - ters o'er the smil - ing land;
Come, then, thank-ful peo - ple, come, Raise the song of har - vest-home;

Come to God's own tem - ple, come, Raise the song of har-vest-home.
All that lib - eral au - tumn pours From her rich o'er-flow-ing stores:
Come to God's own tem - ple, come, Raise the song of har-vest-home. A-MEN.

167 We Give Thee But Thine Own

St. Andrew. S. M.

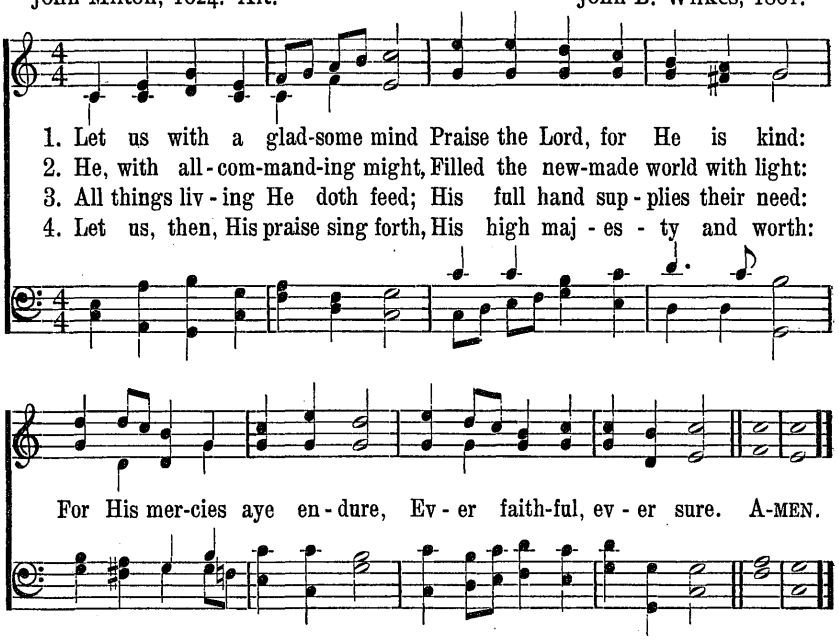
William Walsham How, 1858. Joseph Barnby, 1866.



168 Let Us with a Gladsome Mind

Psalm 136. *Monkland. 7s.*

John Milton, 1624. Alt. John B. Wilkes, 1861.

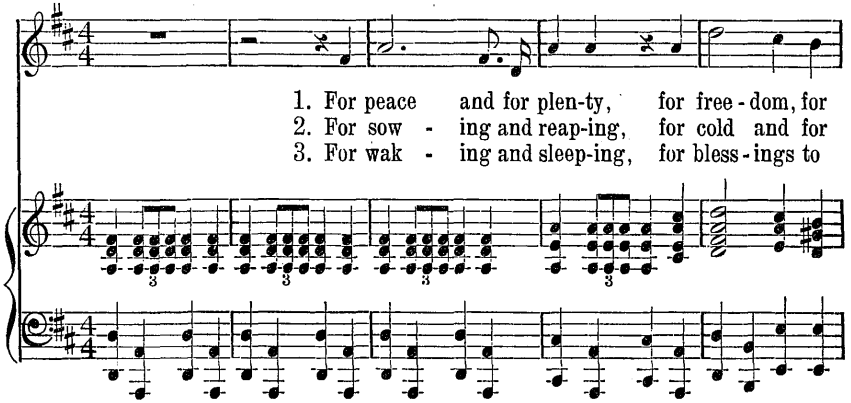


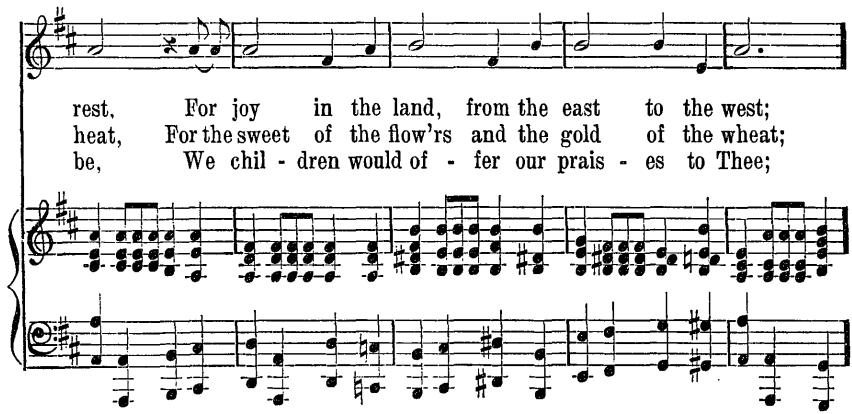
169 For Peace and for Plenty

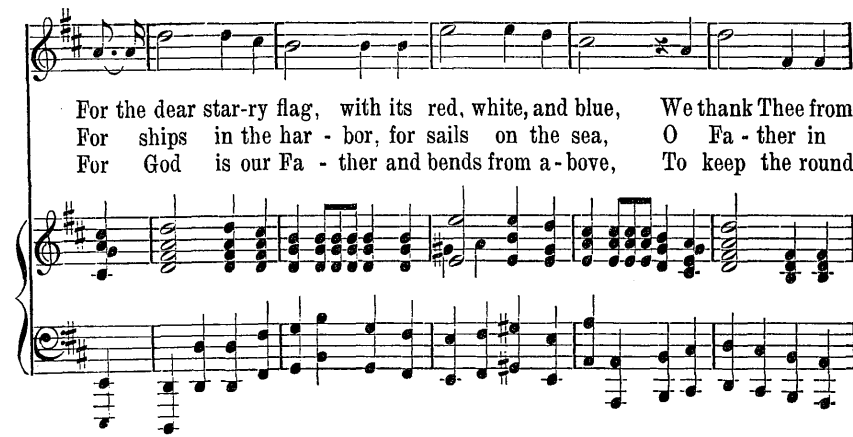
Chicago. 11s.

USED BY PERMISSION OF HARPER & BROTHERS.

Margaret E. Sangster. Fanny S. Knowlton.







For Peace and for Plenty

hearts that are ten-der and true; We thank Thee from
heav - en, our songs rise to Thee; O Fa - ther in
world in the smile of His love; To keep the round

hearts that are ten-der and true.
heav - en, our songs rise to Thee.
world in the smile of His love.

170 For all the Blessings of the Year

Almsgiving. 8. 8. 8. 4.

Albert H. Hutchinson, 1909. John B. Dykes, 1875.

1. For all the bless-ings of the year, For all the friends we hold so dear;
2. For life and health, those common things Which ev'ry day and hour brings;
3. For love of Thine which nev - er tires, Which all our bet - ter tho't in - spires,

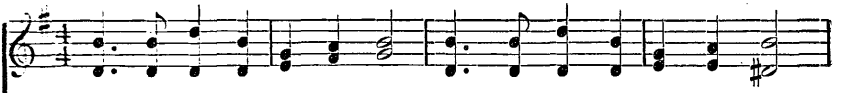
For peace on earth, both far and near, We thank Thee, Lord.
For home, where our af - fec - tion clings, We thank Thee, Lord.
And warms our lives with heav'n - ly fires, We thank Thee, Lord. A - MEN.

166 Come, Ye Thankful People, Come

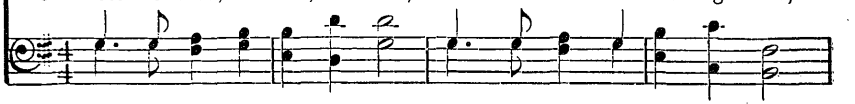
St. George's, Windsor. 7s. 8 l.

Henry Alford, 1844.
Anna L. Barbauld, 1772.
Altered by Hugh Hartshorne.

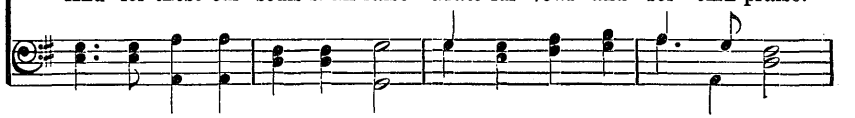
George J. Elvey, 1858.



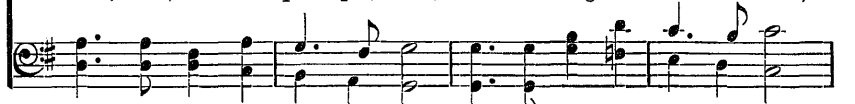
1. Come, ye thank-ful peo - ple, come, Raise the song of har - vest-home;
2. All the bless-ings of the field, All the stores the gar - dens yield;
3. These to thee, our God, we owe, Source whence all our bless-ings flow;



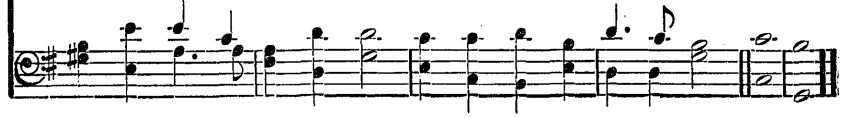
All is safe - ly gath - ered in, Ere the win - ter storms be - gin;
All the fruits in full sup - ply, Rip - ened 'neath the sum - mer sky;
And for these our souls shall raise Grate-ful vows and sol - emn praise.



God, our Mak - er, doth pro - vide For our wants to be sup-plied;
All that spring with boun-teous hand Scat - ters o'er the smil - ing land;
Come, then, thank-ful peo - ple, come, Raise the song of har - vest-home;



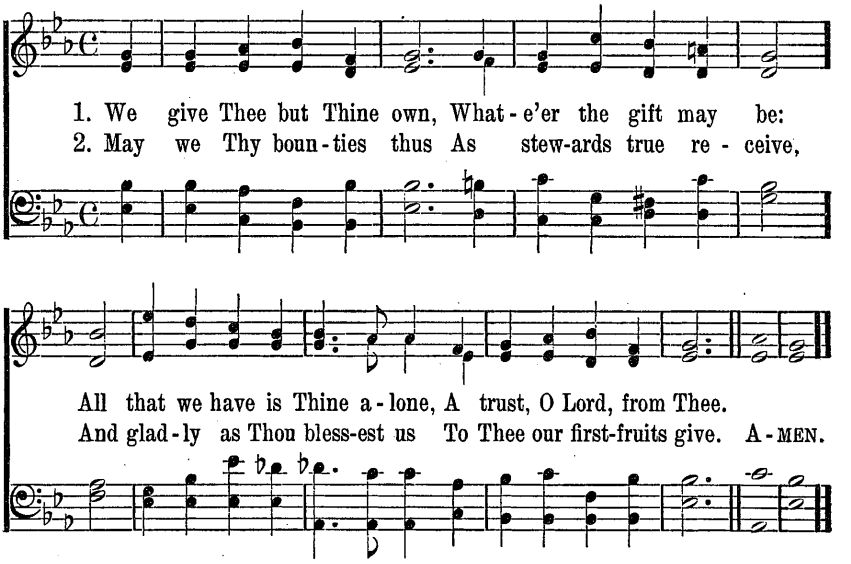
Come to God's own tem - ple, come, Raise the song of har-vest-home.
All that lib - eral au - tumn pours From her rich o'er-flow-ing stores:
Come to God's own tem - ple, come, Raise the song of har-vest-home. A-MEN.



167 We Give Thee But Thine Own

St. Andrew. S. M.

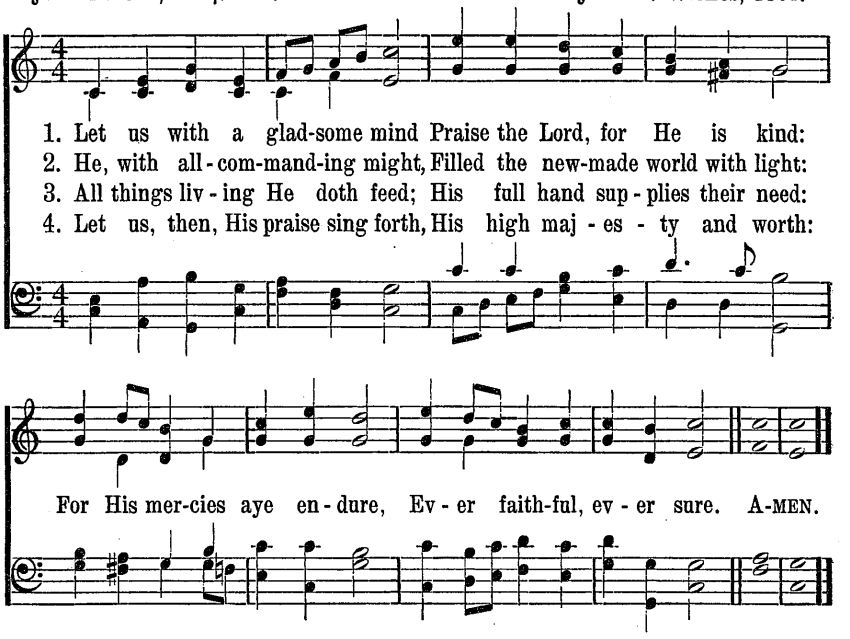
William Walsham How, 1858. Joseph Barnby, 1866.



168 Let Us with a Gladsome Mind

Psalm 136. *Monkland. 7s.*

John Milton, 1624. Alt. John B. Wilkes, 1861.

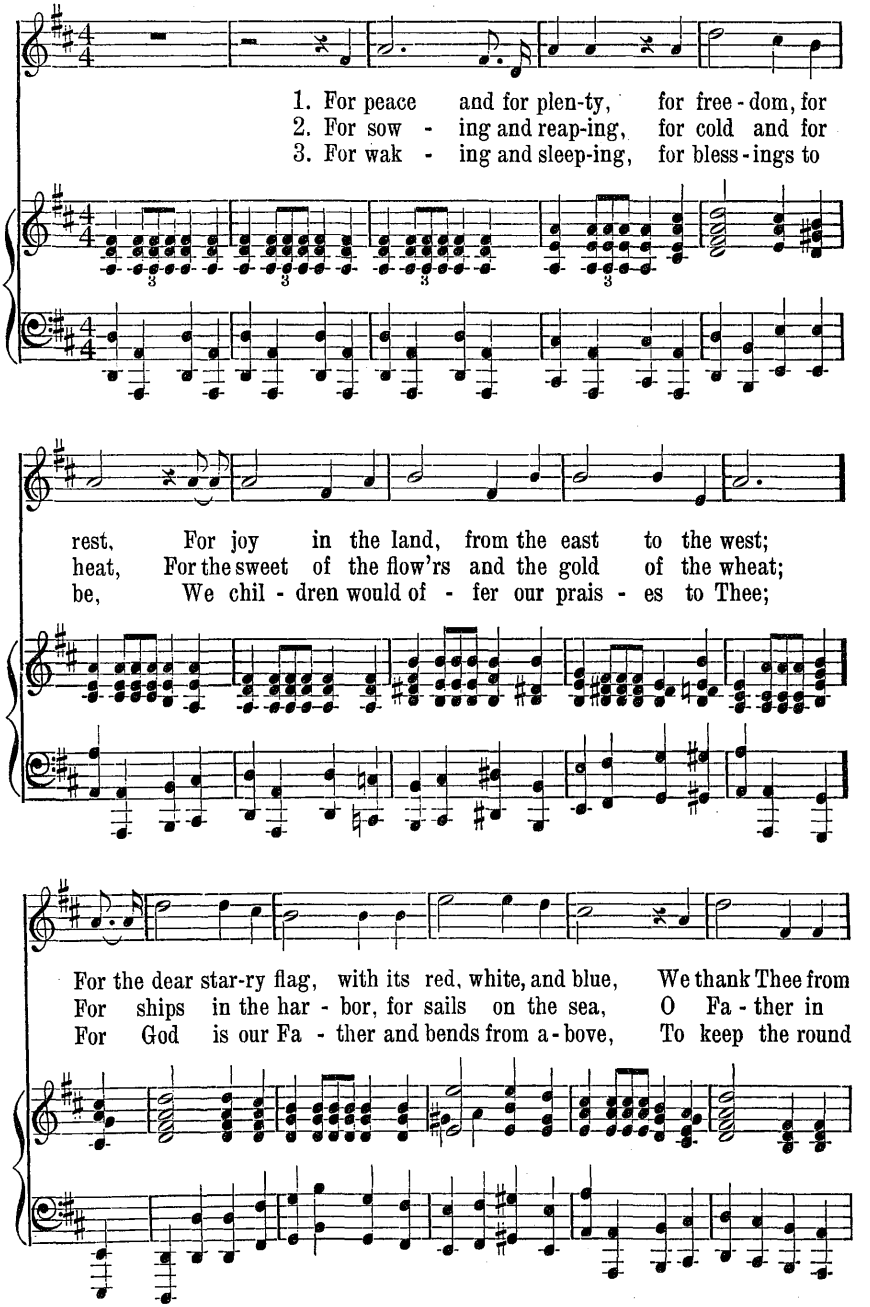


169 For Peace and for Plenty

Chicago. 11s.

USED BY PERMISSION OF HARPER & BROTHERS.

Margaret E. Sangster. Fanny S. Knowlton.



For Peace and for Plenty

hearts that are ten-der and true; We thank Thee from
heav - en, our songs rise to Thee; O Fa - ther in
world in the smile of His love; To keep the round

hearts that are ten-der and true.
heav - en, our songs rise to Thee.
world in the smile of His love.

170 For all the Blessings of the Year

Almsgiving. 8. 8. 8. 4.

Albert H. Hutchinson, 1909. John B. Dykes, 1875.

1. For all the bless-ings of the year, For all the friends we hold so dear;
2. For life and health, those common things Which ev'ry day and hour brings;
3. For love of Thine which nev - er tires, Which all our bet - ter tho't in-spires,

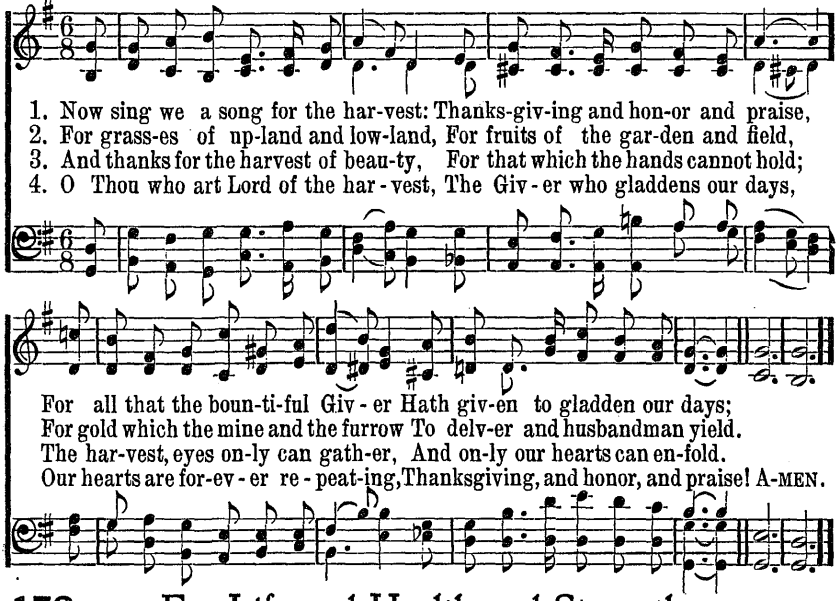
For peace on earth, both far and near, We thank Thee, Lord.
For home, where our af - fec - tion clings, We thank Thee, Lord.
And warms our lives with heav'n-ly fires, We thank Thee, Lord. A-MEN.

171 Now Sing We a Song for the Harvest

Calvert. 9. 8. 9. 8.

MUSIC COPYRIGHT, 1910, BY THE INTERNATIONAL COMMITTEE OF YOUNG MEN'S CHRISTIAN ASSOCIATION.

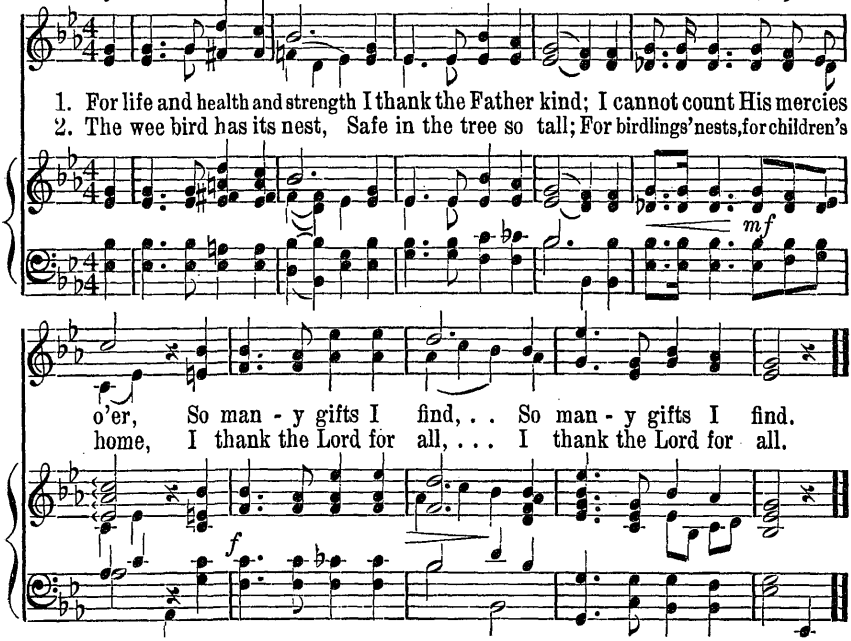
John W. Chadwick, 1871. R. J. C., 1910.



172 For Life and Health and Strength

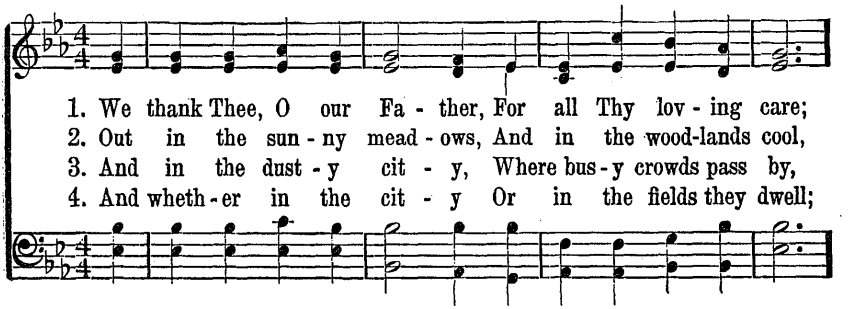
COPYRIGHT, 1929, BY E. O. EXCELL, JR.

Anonymous. Catherine Allison Christie, 1928.

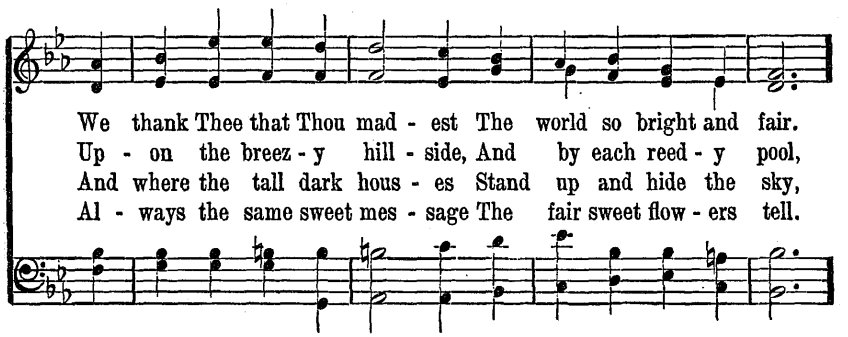


173 We Thank Thee, O Our Father

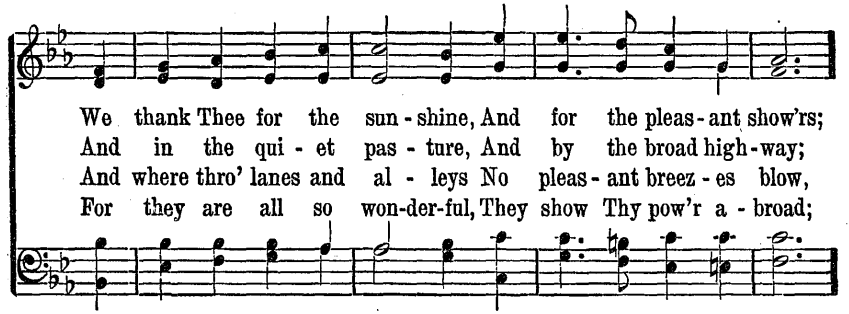
Anonymous. *Aurelia. 7. 6. 7. 6. D.* Samuel S. Wesley, 1864.



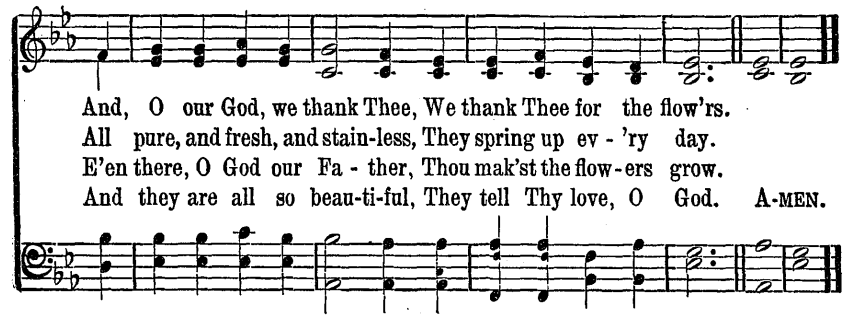
1. We thank Thee, O our Fa - ther, For all Thy lov - ing care;
2. Out in the sun - ny mead - ows, And in the wood-lands cool,
3. And in the dust - y cit - y, Where bus - y crowds pass by,
4. And wheth - er in the cit - y Or in the fields they dwell;



We thank Thee that Thou mad - est The world so bright and fair.
Up - on the breez - y hill - side, And by each reed - y pool,
And where the tall dark hous - es Stand up and hide the sky,
Al - ways the same sweet mes - sage The fair sweet flow - ers tell.



We thank Thee for the sun - shine, And for the pleas - ant show'rs;
And in the qui - et pas - ture, And by the broad high - way;
And where thro' lanes and al - leys No pleas - ant breez - es blow,
For they are all so won-der-ful, They show Thy pow'r a - broad;

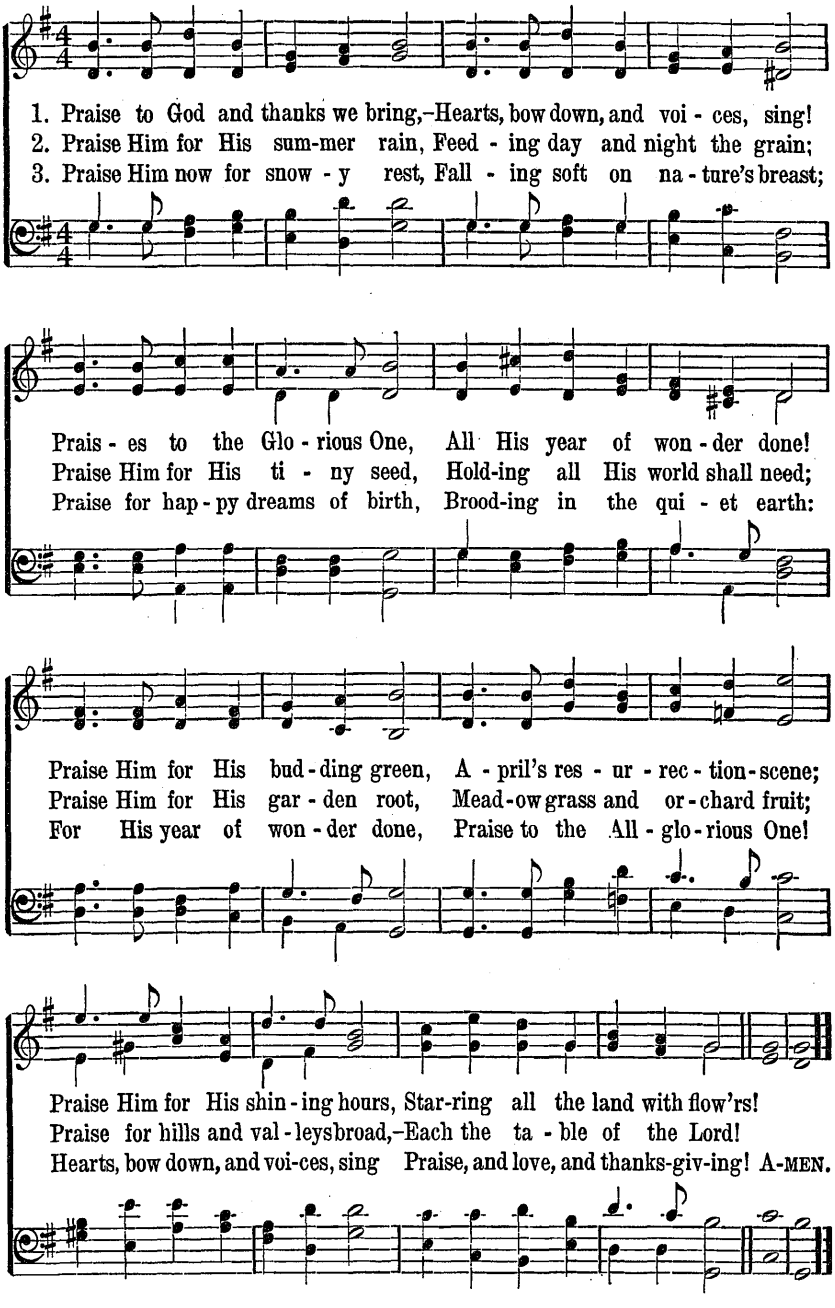


And, O our God, we thank Thee, We thank Thee for the flow'rs.
All pure, and fresh, and stain-less, They spring up ev - 'ry day.
E'en there, O God our Fa - ther, Thou mak'st the flow - ers grow.
And they are all so beau-ti-ful, They tell Thy love, O God. A-MEN.

174 Praise to God and Thanks We Bring

St. George's, Windsor. 7s. 8 l.

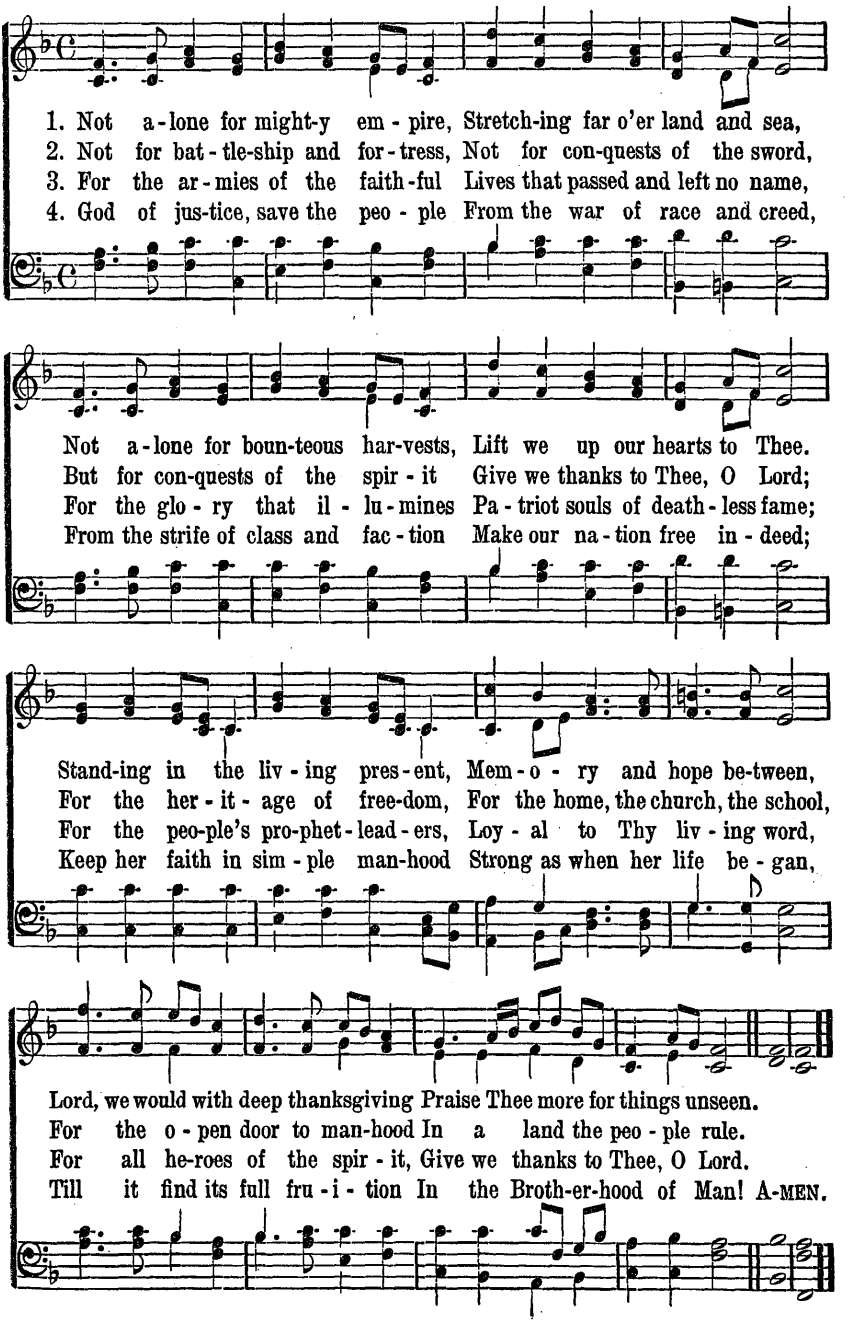
William C. Gannett, 1872. George J. Elvey, 1859.



175 Not Alone for Mighty Empire

Austria. 8. 7. 8. 7. D.

William P. Merrill, 1867– Franz Joseph Haydn, 1797.



176 Praise to God, Immortal Praise

Dix. 7s. 6 l.

A. L. Barbauld, 1743–1825. Arranged from Conrad Kocher, 1838.

1. Praise to God, im - mor - tal praise, For the love that crowns our days;
2. All the plen - ty sum-mer pours; Autumn's rich o'er - flow - ing stores;
3. As Thy prosp'ring hand hath blest, May we give Thee of our best;

Boun-teous source of ev - 'ry joy, Let Thy praise our tongues em - ploy:
Flocks that whit - en all the plain; Yel - low sheaves of rip - ened grain:
And by deeds of kind - ly love For Thy mer - cies grate - ful prove;

All to Thee, our God, we owe, Source whence all our blessings flow.
Lord, for these our souls shall raise Grate-ful vows and sol-emn praise.
Sing-ing thus thro' all our days, Praise to God, im-mor - tal praise. A-MEN.

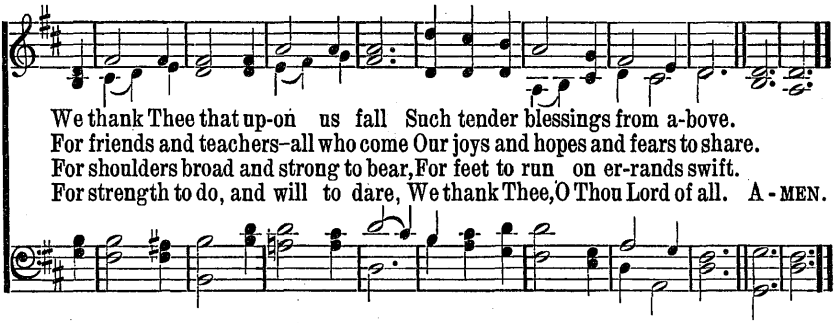
177 O Father, Thou Who Givest All

Rivaulx. L. M.

John Haynes Holmes, 1879– John B. Dykes, 1866.

1. O Fa-ther, Thou who giv - est all The boun-ty of Thy per-fect love,
2. We thank Thee for the grace of home, For mother's love and father's care;
3. For eyes to see and ears to hear, For hands to serve and arms to lift,
4. For faith to con - quer doubt and fear, For love to an-swer ev-'ry call,

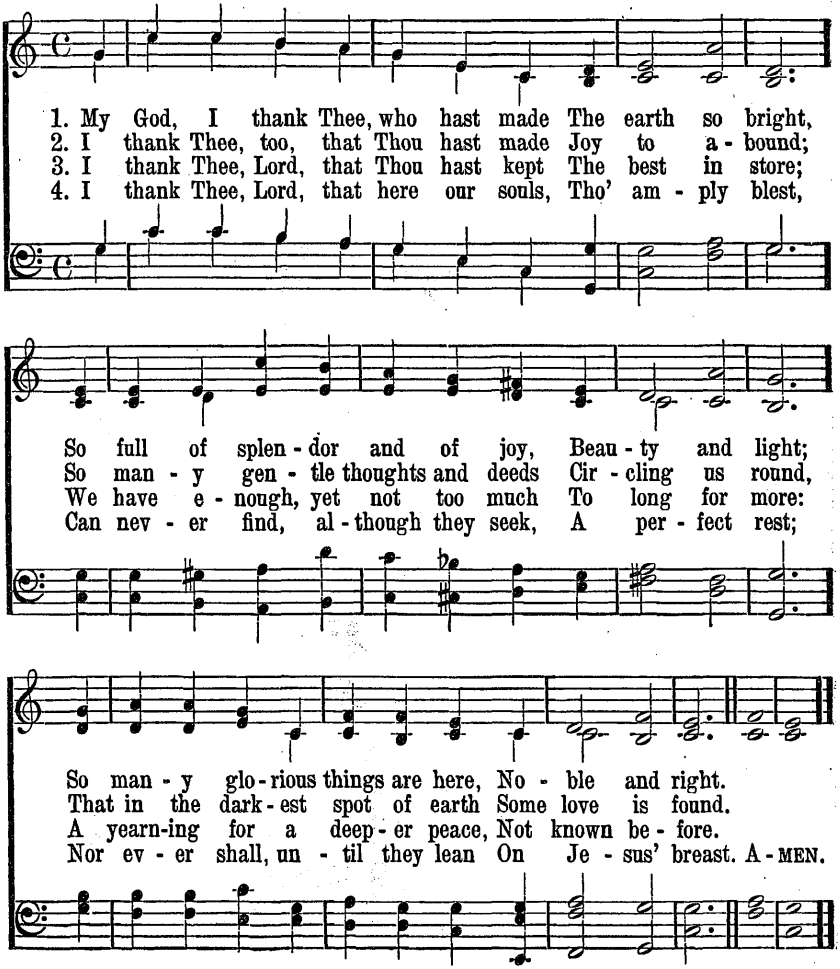
O Father, Thou Who Givest All



178 My God, I Thank Thee, Who Hast Made

Wentworth. 8. 4. 8. 4. 8. 4.

Adelaide A. Procter, 1858. Frederic C. Maker, 1876.



PILGRIMS GOING TO CHURCH

178a Pilgrims Going to Church.

George Henry Baughton

The Artist.

George Henry Baughton (1833–1905) whose paintings of early New England history are especially noteworthy, was born in Norwich, England in 1833. At an early age he was brought to America; here he remained until 1861. Drawing attracted him as a boy, and at the age of sixteen he had set up a small studio and was offering paintings for sale. Travel and study abroad improved his work and gained for him wide popularity. England became his home in later life. Baughton is commended by students of art for his sense of color values, as well as for the vigor which marks his painting. "Pilgrims Going to Church" is in the Lenox Gallery, New York City.

The Picture Setting.

When that little band of Pilgrims at Delft Haven, Holland, marched to the boats which were to take them out to the Mayflower, they were led by their minister, John Robinson, holding an open Bible. On board the vessel, as the familiar shore faded from view, and often later when buffeted by storms, these sturdy people sang heartily a hymn of confidence in God, known as Old Hundredth:

All people that on earth do dwell, sing to the Lord with cheerful voice,
Him serve with fear, His praise forthtell, come ye before Him and rejoice.
The Lord ye know is God indeed, without our aid He did us make;
We are His flock, He doth us feed, and for His sheep He doth us take.

Indeed every stage in their journey from Scrooby, England, where persecution had first compelled them to flee, to the Plymouth colony, was marked by the deep conviction that they were carrying out the will of God. The scene here portrayed expresses that religious purpose which had controlled the Pilgrims from the beginning of their mission.

The Picture Study.

The densely wooded background with the contrasting untrodden snow emphasizes how little headway these Pilgrims had made in conquering this new home land. A few trees, cut to form a clearing, had been used to build shelters. Others provided material for a meeting house. But on every side a strange new world pressed in upon them.

Evidently they realize this, as they make their way to church. A strange procession for so peaceful an undertaking, with armed men on every side. Those to the rear seem to have caught an alarming sound in the nearby thicket. Could it be a strange animal, or a hostile Indian? Following the advance guard are the pastor of the settlement and his wife, leaders not only in religious services but in the common life as well.

The women, one with a babe in her arms, move silently ahead. We wonder if their thoughts are not possibly straying back to old England, with its comfortable homes and many friends. How different it would be to attend church there! See how serious are the expressions upon the faces of the girl and boy. It is not suprising that play had a small place in their lives; dangers and hardship were too real.

Why did these Pilgrims go to church, when to do so meant such risk? Probably because it represented the faith they held most dear.

What sought they thus afar?
  Bright jewels of the mine?
The wealth of seas; the spoils of war?
  They sought a faith's pure shrine!
Ay, call it holy ground,
  The soil where first they trod;
They left unstained what there they found,
  Freedom to worship God.

—*Felicia Hemans.*

As we think of this courage and devotion may not we resolve to be equally devoted to our church and to the cause of Christ for which it stands.

Copyright, 1929, by E. O. Excell, Jr. and Edward R. Bartlett.

PILGRIMS GOING TO CHURCH

178a Pilgrims Going to Church.

George Henry Baughton

The Artist.

George Henry Baughton (1833–1905) whose paintings of early New England history are especially noteworthy, was born in Norwich, England in 1833. At an early age he was brought to America; here he remained until 1861. Drawing attracted him as a boy, and at the age of sixteen he had set up a small studio and was offering paintings for sale. Travel and study abroad improved his work and gained for him wide popularity. England became his home in later life. Baughton is commended by students of art for his sense of color values, as well as for the vigor which marks his painting. "Pilgrims Going to Church" is in the Lenox Gallery, New York City.

The Picture Setting.

When that little band of Pilgrims at Delft Haven, Holland, marched to the boats which were to take them out to the Mayflower, they were led by their minister, John Robinson, holding an open Bible. On board the vessel, as the familiar shore faded from view, and often later when buffeted by storms, these sturdy people sang heartily a hymn of confidence in God, known as Old Hundredth:

All people that on earth do dwell, sing to the Lord with cheerful voice,
Him serve with fear, His praise forthtell, come ye before Him and rejoice.
The Lord ye know is God indeed, without our aid He did us make;
We are His flock, He doth us feed, and for His sheep He doth us take.

Indeed every stage in their journey from Scrooby, England, where persecution had first compelled them to flee, to the Plymouth colony, was marked by the deep conviction that they were carrying out the will of God. The scene here portrayed expresses that religious purpose which had controlled the Pilgrims from the beginning of their mission.

The Picture Study.

The densely wooded background with the contrasting untrodden snow emphasizes how little headway these Pilgrims had made in conquering this new home land. A few trees, cut to form a clearing, had been used to build shelters. Others provided material for a meeting house. But on every side a strange new world pressed in upon them.

Evidently they realize this, as they make their way to church. A strange procession for so peaceful an undertaking, with armed men on every side. Those to the rear seem to have caught an alarming sound in the nearby thicket. Could it be a strange animal, or a hostile Indian? Following the advance guard are the pastor of the settlement and his wife, leaders not only in religious services but in the common life as well.

The women, one with a babe in her arms, move silently ahead. We wonder if their thoughts are not possibly straying back to old England, with its comfortable homes and many friends. How different it would be to attend church there! See how serious are the expressions upon the faces of the girl and boy. It is not suprising that play had a small place in their lives; dangers and hardship were too real.

Why did these Pilgrims go to church, when to do so meant such risk? Probably because it represented the faith they held most dear.

What sought they thus afar?
  Bright jewels of the mine?
The wealth of seas; the spoils of war?
  They sought a faith's pure shrine!
Ay, call it holy ground,
  The soil where first they trod;
They left unstained what there they found,
  Freedom to worship God.

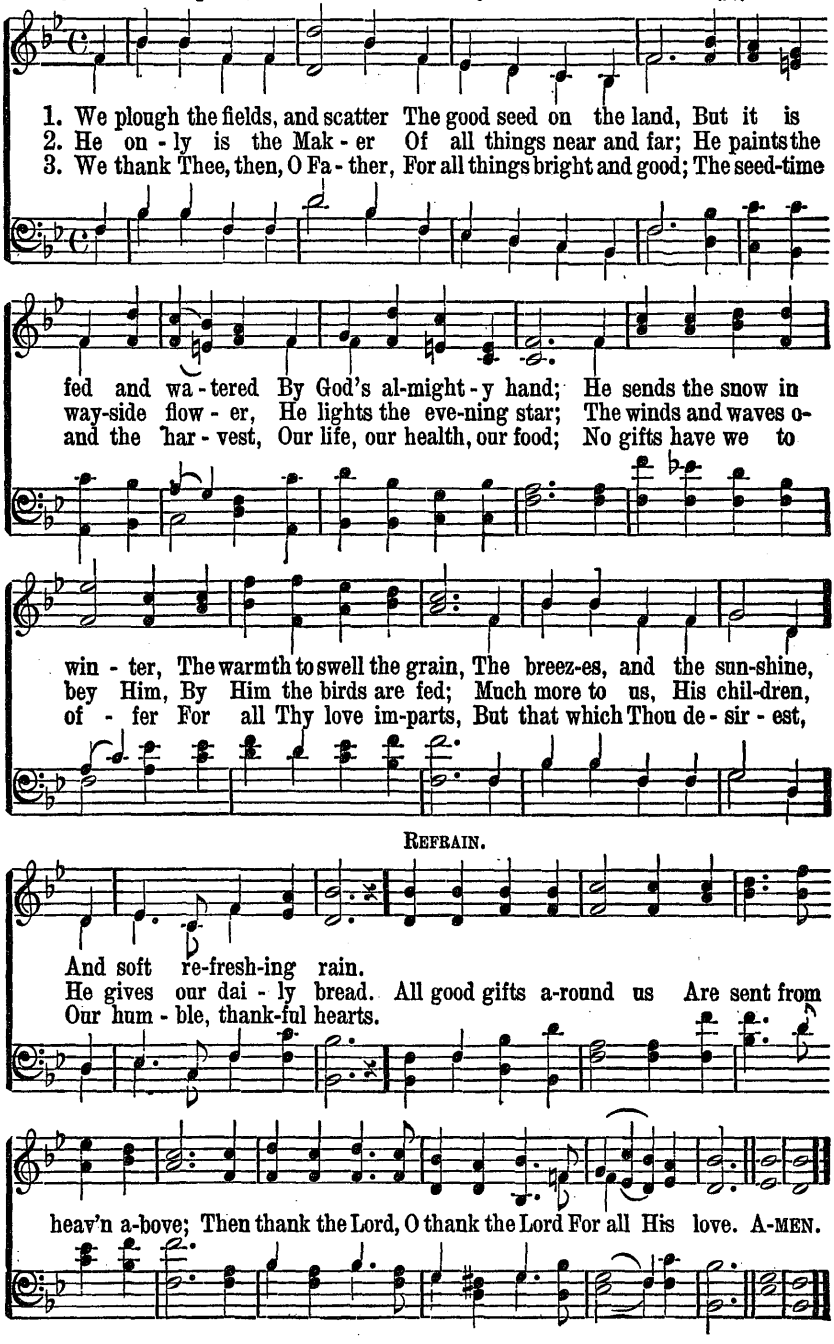
—*Felicia Hemans.*

As we think of this courage and devotion may not we resolve to be equally devoted to our church and to the cause of Christ for which it stands.

Copyright, 1929, by E. O. Excell, Jr. and Edward R. Bartlett.

179 We Plough the Fields

Matthias Claudius, 1782. *Dresden. 7.6.7.6. With Refrain.*
Tr. Jane M. Campbell, 1861. Johann A. P. Schulz, 1747–1800.

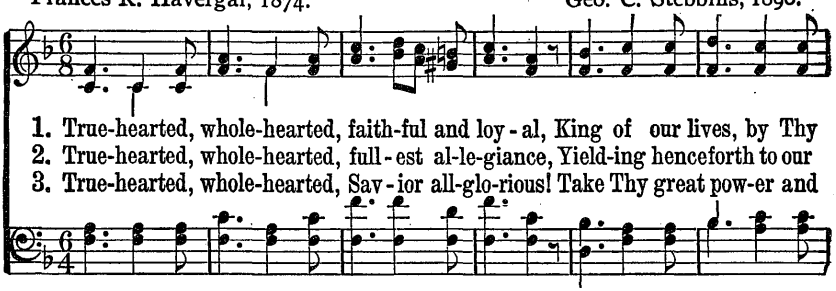


180 True-Hearted, Whole-Hearted

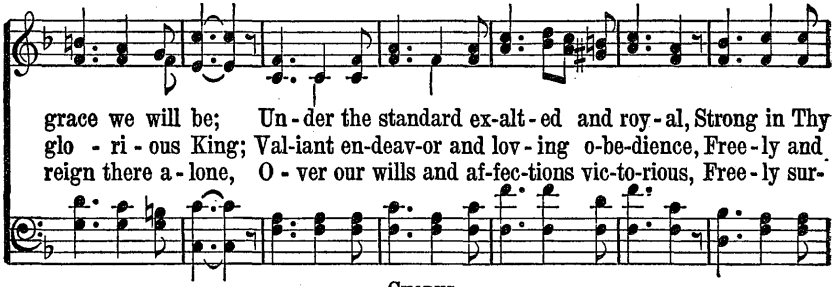
True-Hearted, Whole-Hearted. 11. 10. 11. 10. With Refrain.

COPYRIGHT, 1916, BY GEO. C. STEBBINS. RENEWAL. HOPE PUBLISHING CO., OWNER.

Frances R. Havergal, 1874. Geo. C. Stebbins, 1890.

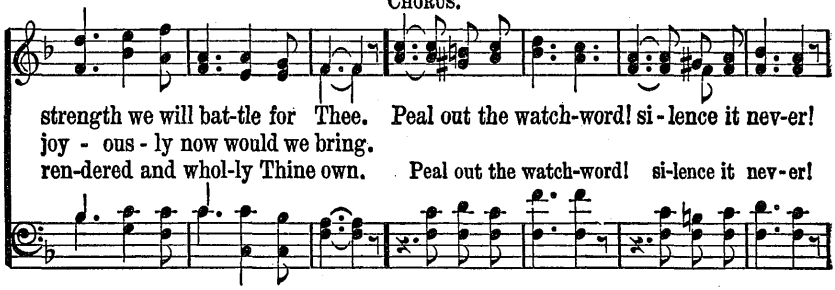


1. True-hearted, whole-hearted, faith-ful and loy - al, King of our lives, by Thy
2. True-hearted, whole-hearted, full - est al-le-giance, Yield-ing henceforth to our
3. True-hearted, whole-hearted, Sav - ior all-glo-rious! Take Thy great pow-er and

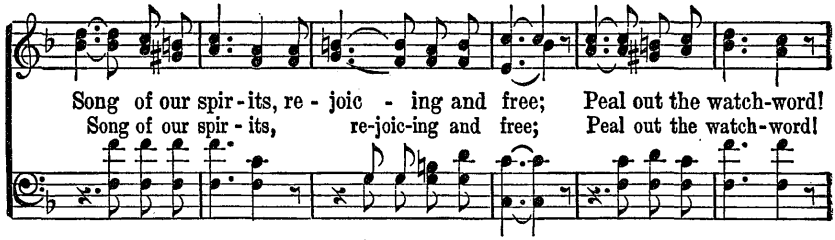


grace we will be; Un - der the standard ex-alt - ed and roy - al, Strong in Thy
glo - ri - ous King; Val-iant en-deav-or and lov - ing o-be-dience, Free - ly and
reign there a - lone, O - ver our wills and af-fec-tions vic-to-rious, Free - ly sur-

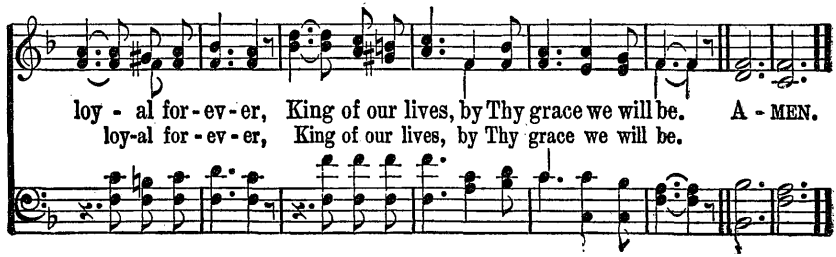
CHORUS.



strength we will bat-tle for Thee. Peal out the watch-word! si - lence it nev-er!
joy - ous - ly now would we bring.
ren-dered and whol-ly Thine own. Peal out the watch-word! si-lence it nev-er!



Song of our spir - its, re - joic - ing and free; Peal out the watch-word!
Song of our spir - its, re-joic-ing and free; Peal out the watch-word!



loy - al for - ev - er, King of our lives, by Thy grace we will be. A - MEN.
loy-al for - ev - er, King of our lives, by Thy grace we will be.

181 Stand Up, Stand Up for Jesus!

Webb. 7. 6. 7. 6. D.

George Duffield, Jr., 1858. George J. Webb, 1837.

1. Stand up, stand up for Je - sus! Ye sol - diers of the cross;
2. Stand up, stand up for Je - sus! The trump - et call o - bey;
3. Stand up, stand up for Je - sus! Stand in His strength a - lone;
4. Stand up, stand up for Je - sus! The strife will not be long;

Lift high His roy - al ban - ner, It must not suf - fer loss:
Forth to the might - y con - flict, In this His glo - rious day:
The arm of flesh will fail you; Ye dare not trust your own:
This day the noise of bat - tle, The next the vic - tor's song:

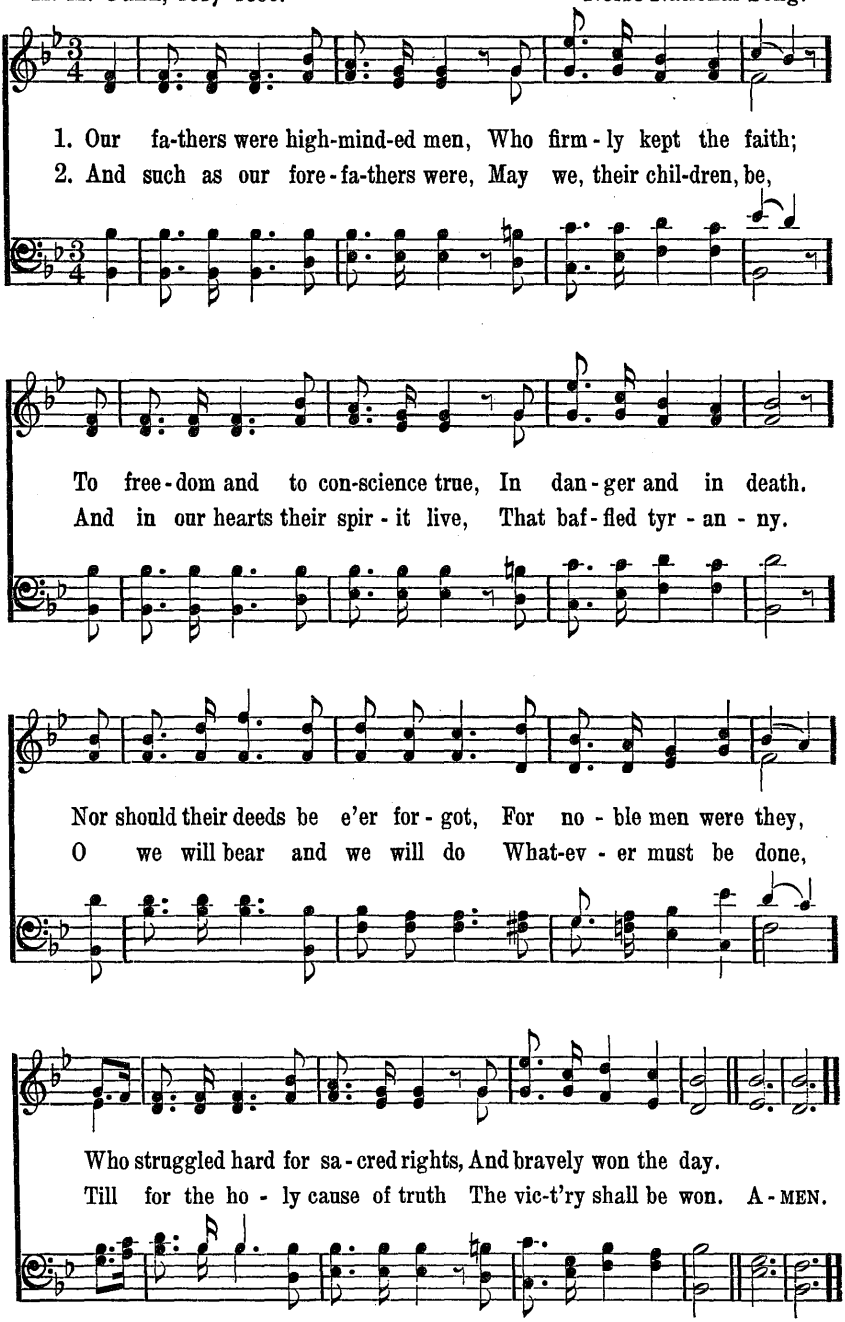
From vic - t'ry un - to vic - t'ry His ar - my shall He lead,
Ye that are men, now serve Him, A - gainst un - num - bered foes;
Put on the gos - pel ar - mor, Each piece put on with prayer;
To him that o - ver - com - eth, A crown of life shall be;

Till ev - 'ry foe is van-quished And Christ is Lord in - deed.
Your cour - age rise with dan - ger, And strength to strength oppose.
Where du - ty calls, or dan - ger, Be nev - er want - ing there.
He with the King of glo - ry Shall reign e - ter - nal - ly. A - MEN.

182 Our Fathers Were High-Minded Men

C. M. D.

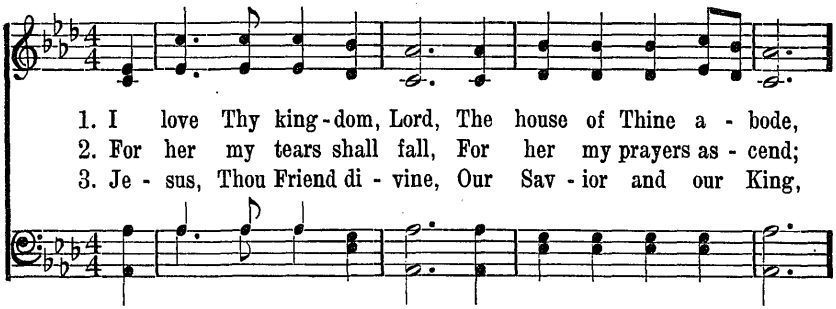
H. M. Gunn, 1817–1886. Norse National Song.



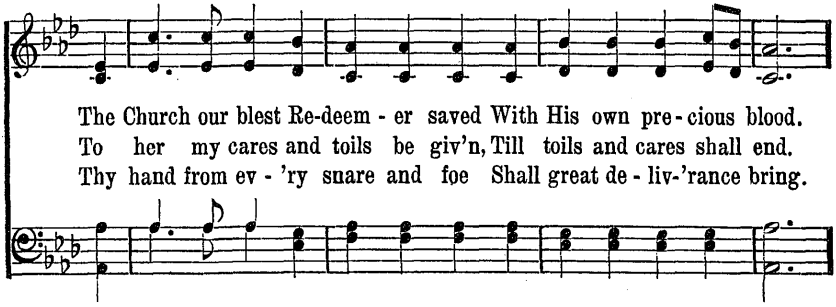
183 I Love Thy Kingdom, Lord

Bealoth. S. M. D.

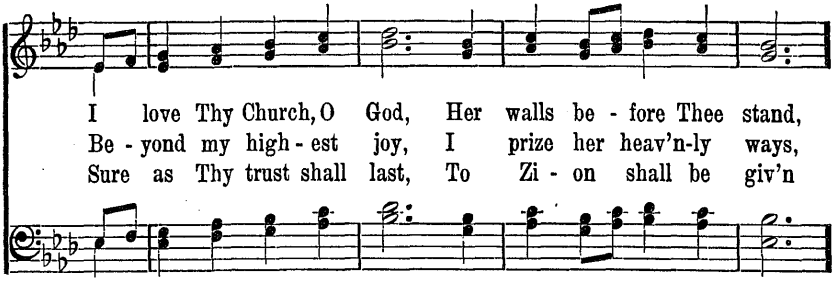
Timothy Dwight, 1752–1817. A. B. Everett.



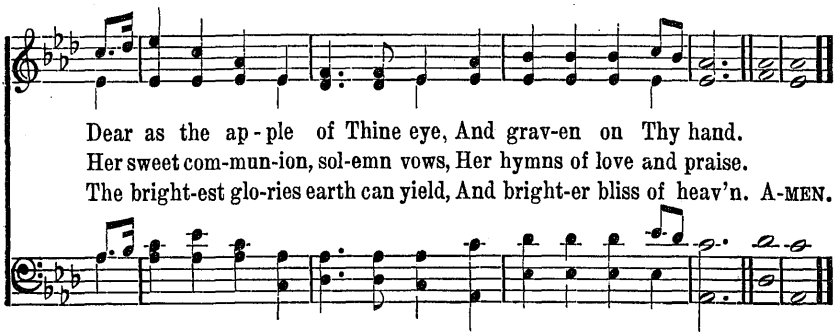
1. I love Thy king-dom, Lord, The house of Thine a - bode,
2. For her my tears shall fall, For her my prayers as - cend;
3. Je - sus, Thou Friend di - vine, Our Sav - ior and our King,



The Church our blest Re-deem - er saved With His own pre - cious blood.
To her my cares and toils be giv'n, Till toils and cares shall end.
Thy hand from ev - 'ry snare and foe Shall great de - liv-'rance bring.



I love Thy Church, O God, Her walls be - fore Thee stand,
Be - yond my high - est joy, I prize her heav'n-ly ways,
Sure as Thy trust shall last, To Zi - on shall be giv'n



Dear as the ap - ple of Thine eye, And grav-en on Thy hand.
Her sweet com-mun-ion, sol-emn vows, Her hymns of love and praise.
The bright-est glo-ries earth can yield, And bright-er bliss of heav'n. A-MEN.

184 I Love Thy Kingdom, Lord

St. Thomas. S. M.

Timothy Dwight, 1752–1817. Aaron Williams, Coll.

1. I love Thy king - dom, Lord, The house of Thine a - bode,
2. I love Thy Church, O God! Her walls be - fore Thee stand,
3. For her my tears shall fall; For her my prayers as - cend;
4. Be - yond my high - est joy I prize her heav'n - ly ways,
5. Sure as Thy truth shall last, To Zi - on shall be giv'n

The Church our blest Re-deem-er saved With His own pre-cious blood.
Dear as the ap - ple of Thine eye, And grav-en on Thy hand.
To her my cares and toils be giv'n, Till toils and cares shall end.
Her sweet com-mun-ion, sol - emn vows, Her hymns of love and praise.
The bright-est glo - ries earth can yield, And bright-er bliss of heav'n. A-MEN.

185 Jesus, with Thy Church Abide

Litany. (*Hervey's.*) *7. 7. 7. 6.*

Thomas B. Pollock, 1871. Altered. Frederick A. J. Hervey, 1846–

UNISON

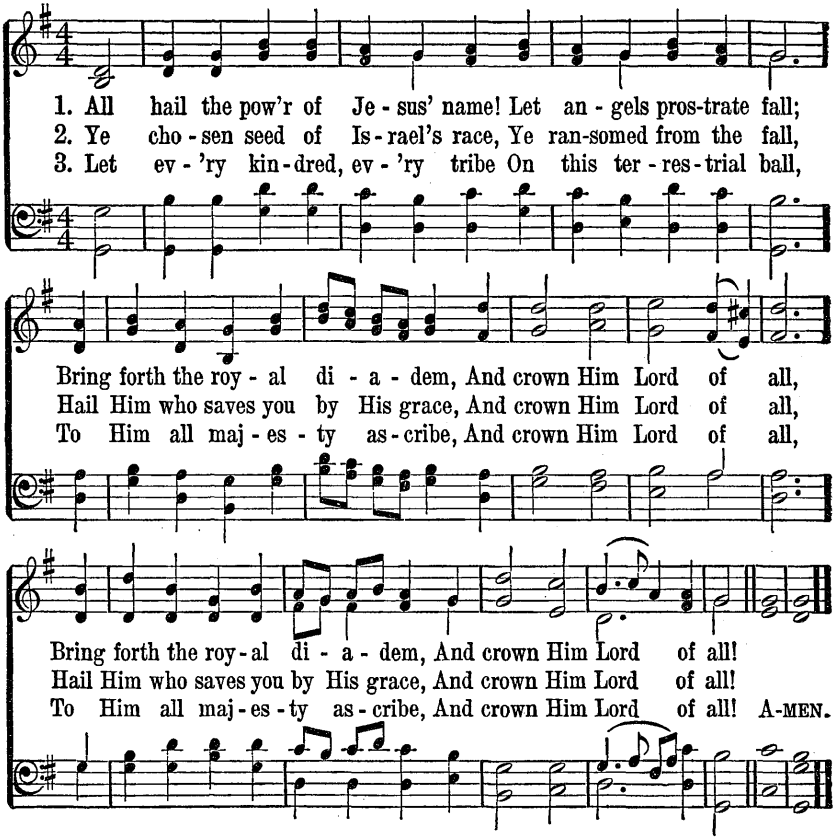
1. Je - sus, with Thy Church a - bide, Be her Sav - ior, Lord, and Guide,
2. May she guide the poor and blind, Seek the lost un - til she find,
3. Save her love from grow-ing cold, Make her watch-men strong and bold,
4. May her lamp of truth be bright, Bid her bear a - loft its light,

While on earth her faith is tried: We be - seech Thee, hear us.
And the bro - ken-heart - ed bind: We be - seech Thee, hear us.
Fence her round Thy peace-ful fold: We be - seech Thee, hear us.
Bring all na - tions clear-er sight: We be - seech Thee, hear us. A-MEN.

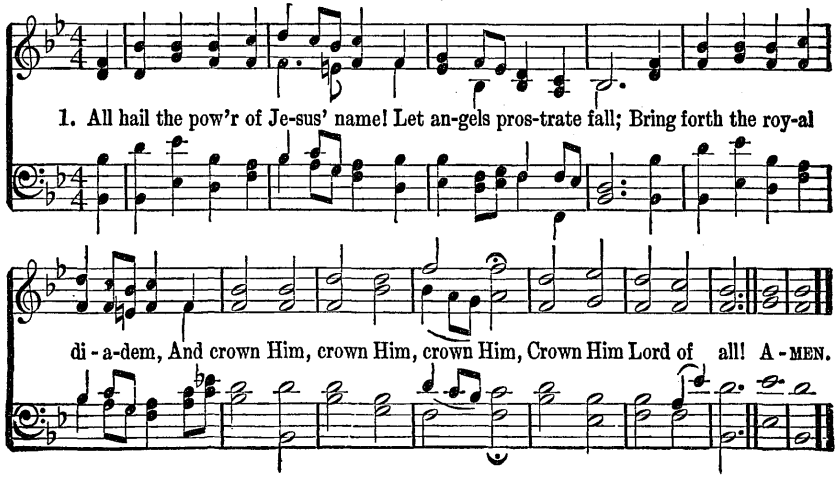
186 All Hail the Power

Coronation. C. M.

Edward Perronet, 1726–1792. Oliver Holden, 1765–1844.



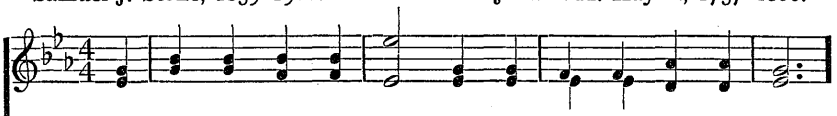
SECOND TUNE. *Miles' Lane. C. M.* William Shrubsole.



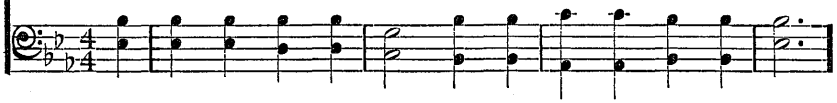
187 The Church's One Foundation

Greenland. 7. 6. 7. 6. D.

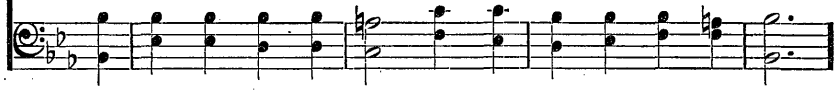
Samuel J. Stone, 1839–1900. Johann M. Haydn, 1737–1806.



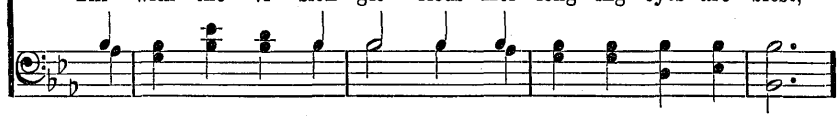
1. The Church's one foun - da - tion Is Je - sus Christ, her Lord;
2. E - lect from ev - 'ry na - tion, Yet one o'er all the earth,
3. 'Mid toil and trib - u - la - tion, And tu - mult of her war,



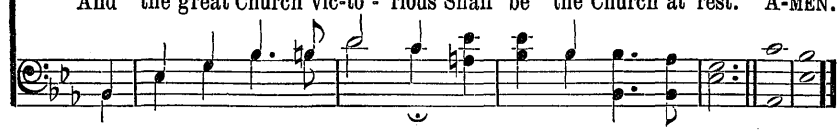
She is His new cre - a - tion, By wa - ter and the word:
Her char - ter of sal - va - tion, One Lord, one faith, one birth:
She waits the con - sum - ma - tion Of peace for - ev - er - more;



From heav'n He came and sought her, To be His ho - ly bride;
One ho - ly name she bless - es, Par - takes one ho - ly food,
Till with the vi - sion glo - rious Her long - ing eyes are blest,



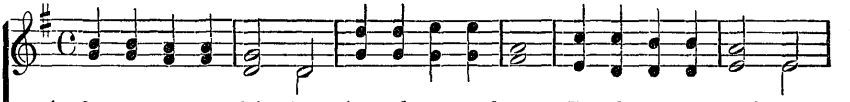
With His own blood He bought her, And for her life He died.
And to one hope she press - es, With ev - 'ry grace en - dued.
And the great Church vic-to - rious Shall be the Church at rest. A-MEN.



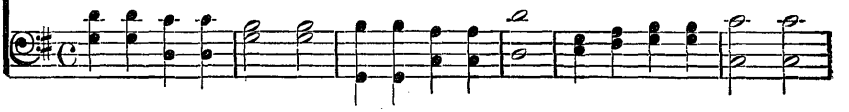
188 On Our Way Rejoicing

St. Alban. 6. 5. 6. 5. D. With Refrain.

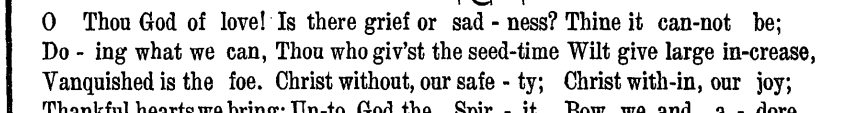
John S. B. Monsell, 1863. Franz Joseph Haydn, 1774. Arr. by John B. Dykes, 1868.



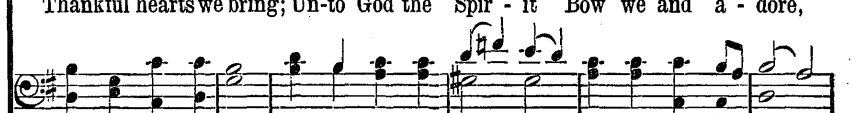
1. On our way re - joic - ing, As we homeward move, Hearken to our prais-es,
2. If with hon-est-heart-ed Love for God and man, Day by day Thou find us
3. On our way re - joic - ing, Glad-ly let us go; Vic-tor is our Lead - er,
4. Un - to God the Fa - ther Joy-ful songs we sing; Un-to God the Sav - ior



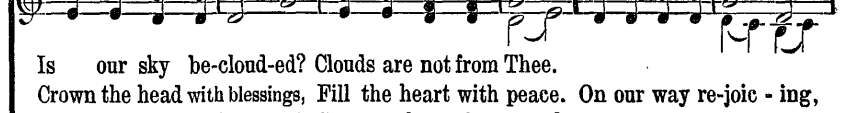
O Thou God of love! Is there grief or sad - ness? Thine it can-not be;
Do - ing what we can, Thou who giv'st the seed-time Wilt give large in-crease,
Vanquished is the foe. Christ without, our safe - ty; Christ with-in, our joy;
Thankful hearts we bring; Un-to God the Spir - it Bow we and a - dore,

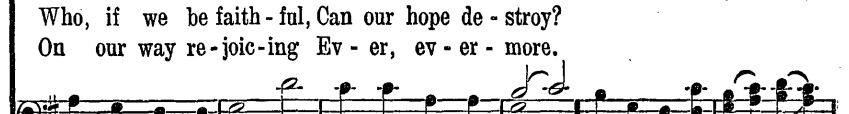


REFRAIN.

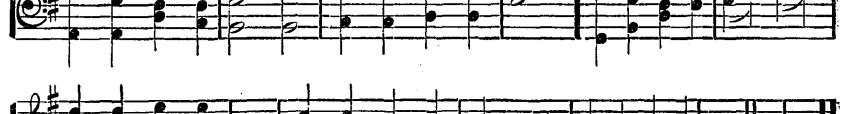


Is our sky be-cloud-ed? Clouds are not from Thee.
Crown the head with blessings, Fill the heart with peace. On our way re-joic - ing,
Who, if we be faith - ful, Can our hope de - stroy?
On our way re - joic - ing Ev - er, ev - er - more.





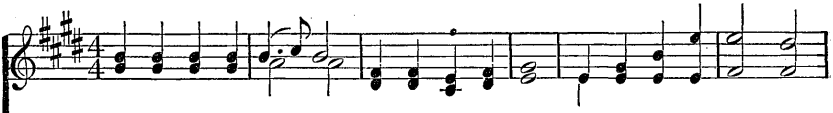
As we homeward move, Hearken to our prais-es, O Thou God of love! A-MEN.



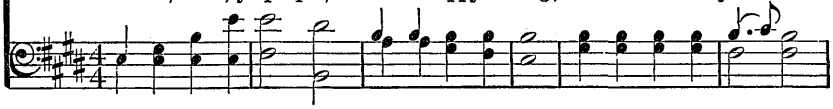
189 Onward, Christian Soldiers

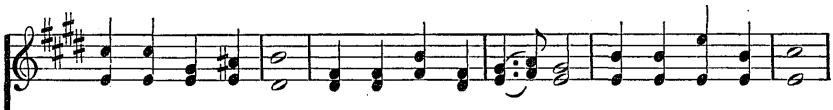
St. Gertrude. 6. 5. 6. 5. D. With Refrain.

Sabine Baring-Gould, 1865. Arthur Sullivan, 1842–1900.

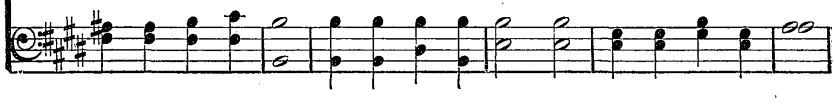


1. Onward, Christian soldiers, Marching as to war, With the cross of Je - sus
2. At the sign of tri-umph Satan's host doth flee; On, then, Christian soldiers,
3. Like a might-y ar - my Moves the Church of God; Brothers, we are treading
4. Onward, then, ye people, Join our happy throng, Blend with ours your voices



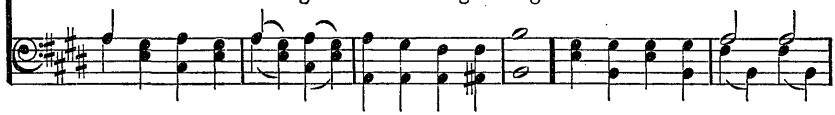


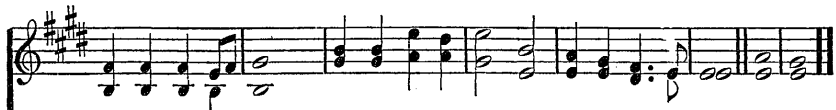
Go - ing on be - fore! Christ, the roy-al Mas - ter, Leads a-gainst the foe;
On to vic - to - ry! Hell's foun-da-tions quiv - er At the shout of praise;
Where the saints have trod; We are not di - vid - ed; All one bod - y we,
In the tri-umph song; Glo-ry, laud, and hon - or, Un - to Christ the King;



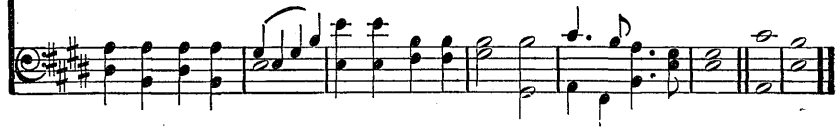
REFRAIN.

For-ward in - to bat - tle, See, His banner go!
Brothers, lift your voices, Loud your anthems raise! Onward, Christian soldiers,
One in hope and doc-trine, One in char - i - ty.
This thro' countless a - ges Men and angels sing.





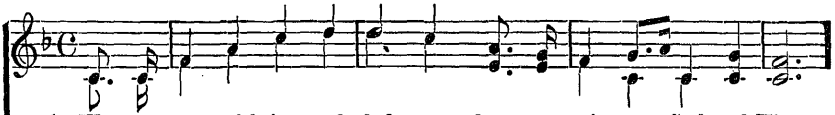
March-ing as to war, With the cross of Je - sus Go-ing on be - fore! A-MEN.



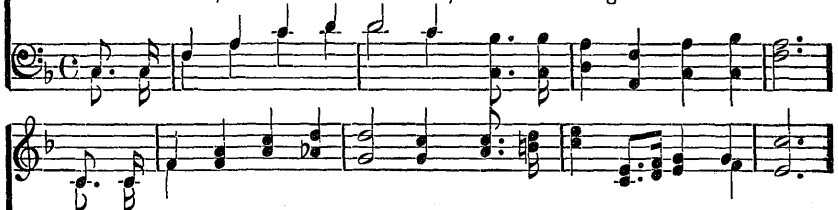
190 We Are Come With Joy and Gladness

Walmsley. 8. 7. 8. 7. D. With Refrain.

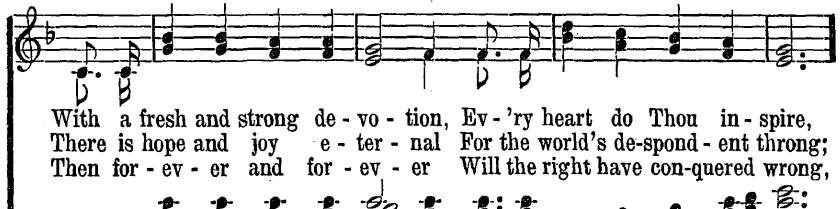
R. Walmsley, 1831–1905. S. G. Derby.



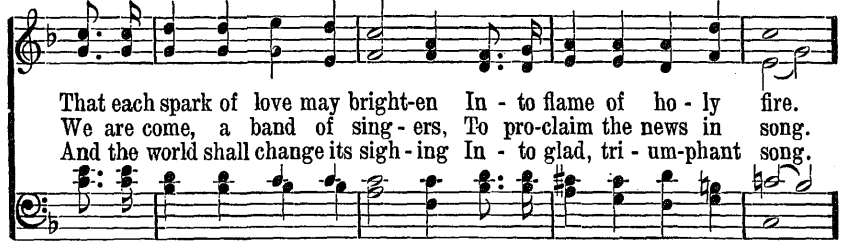
1. We are come with joy and glad - ness, Once a - gain, our God and King,
2. We are come, a band of sing - ers; There are wea - ry ones and sad,
3. We are come, a band of work - ers; We would bring both heart and brain



To re - call Thy lov - ing - kind - ness, And our fes - tal hymns to sing.
And we bring our cheer-ful mu - sic And our songs to make them glad.
To the serv - ice of the Sav - ior, That His will in all may reign.

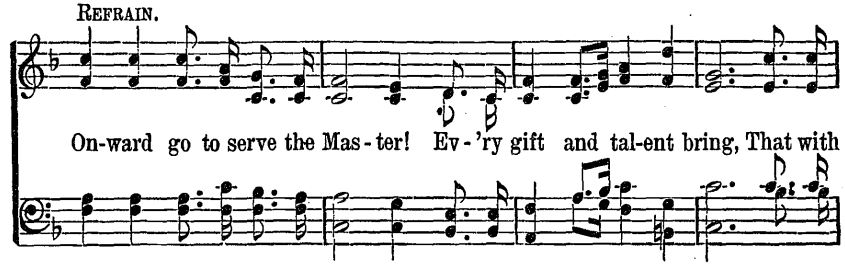


With a fresh and strong de - vo - tion, Ev - 'ry heart do Thou in - spire,
There is hope and joy e - ter - nal For the world's de-spond - ent throng;
Then for - ev - er and for - ev - er Will the right have con-quered wrong,



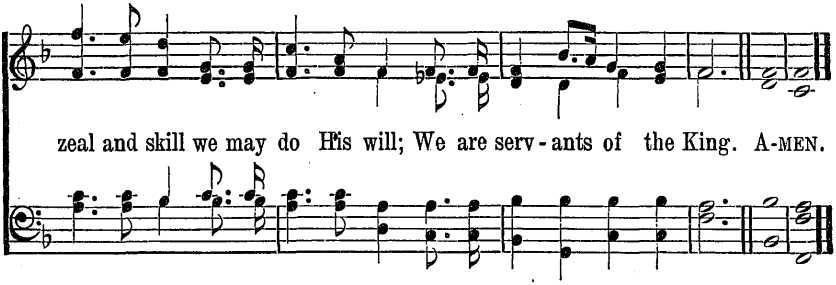
That each spark of love may bright-en In - to flame of ho - ly fire.
We are come, a band of sing - ers, To pro-claim the news in song.
And the world shall change its sigh - ing In - to glad, tri - um-phant song.

REFRAIN.



On-ward go to serve the Mas - ter! Ev - 'ry gift and tal-ent bring, That with

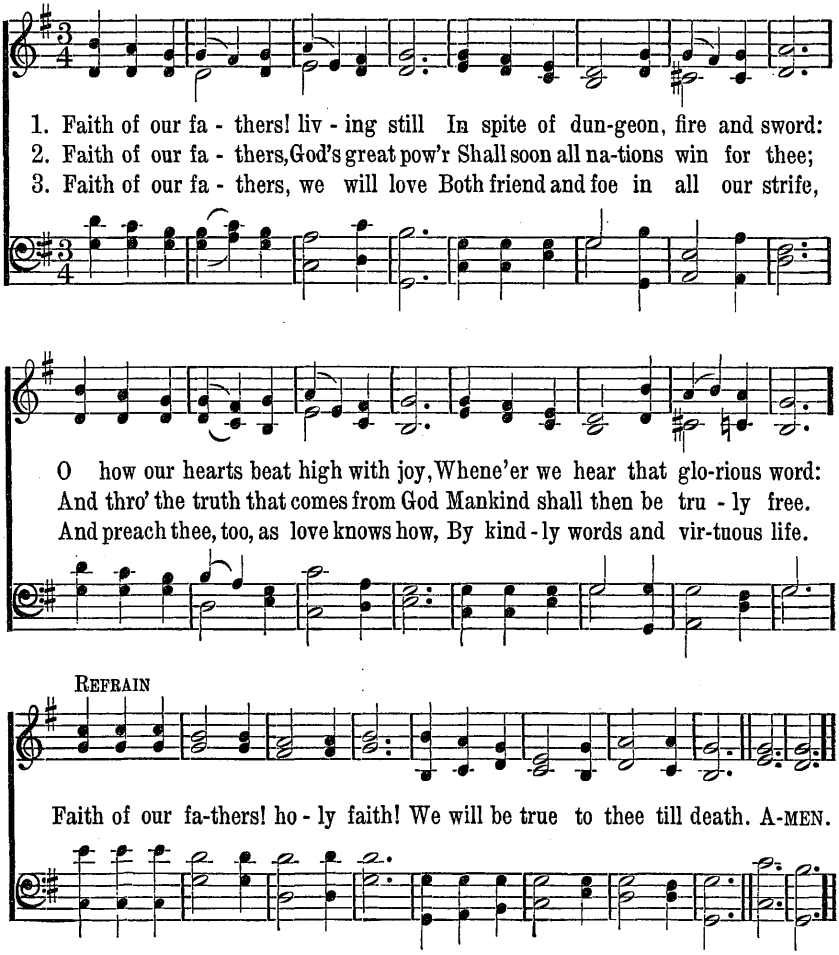
We Are Come With Joy and Gladness



191 Faith of Our Fathers

St. Catherine. L. M. With Refrain.

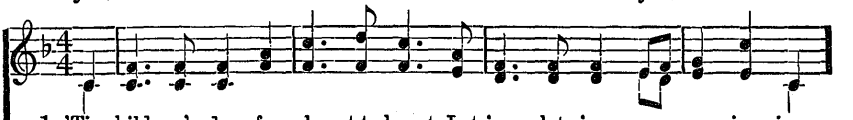
Frederick W. Faber, 1849. Henry F. Hemy and J. G. Walton, 1874.



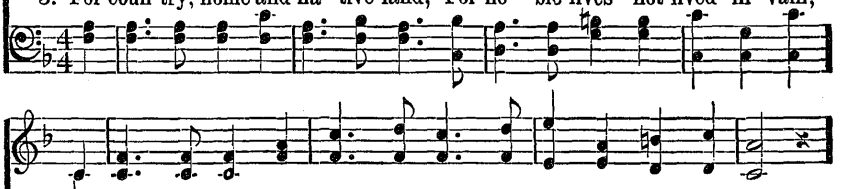
192 'Tis Children's Day, From Heart to Heart

Hosanna. 8.8.8.6.8.6.8.6. With Refrain.

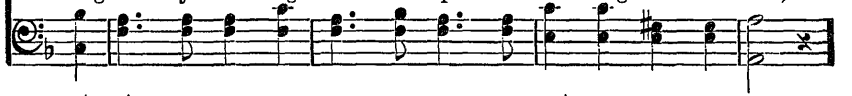
Mary Louisa Butler. Mary Louisa Butler.



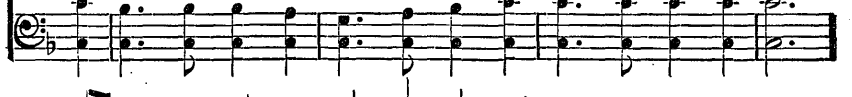
1. 'Tis children's day, from heart to heart Let joy, let joy re - spon-sive ring;
2. For smil-ing hills where stately trees Their boughs with cooling shade expand;
3. For coun-try, home and na - tive land; For no - ble lives not lived in vain;



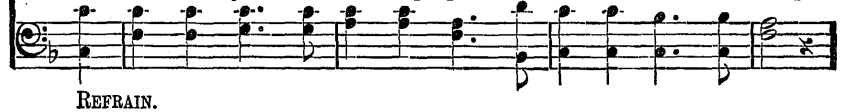
While here we come with grate - ful love, To praise the chil-dren's King.
For brooks that course thro' meadows green, And bless the fruit - ful land.
For grand - ly wav - ing stars and stripes With bless-ings in their train;



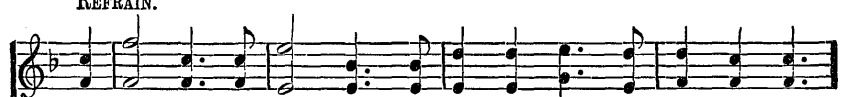
While sum - mer flow'rs their incense breathe, And birds with rap - ture sing,
For founts of know-ledge pur - er far Than rill or moun-tain spring;
For homes made bright by vir - tue's rule, And free-dom's shel-t'ring wing;



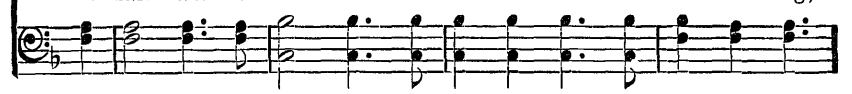
We tune our souls to high - er strains And praise the chil-dren's King.
For wis-dom's light our steps to guide, We praise the chil-dren's King.
For lib - er - ty's en - cir - cling light, We praise the chil-dren's King.



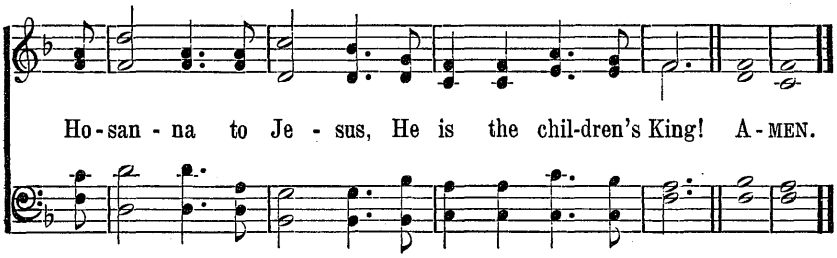
REFRAIN.



Ho - san - na! Ho - san - na! Still let the chil-dren's cho - rus ring;



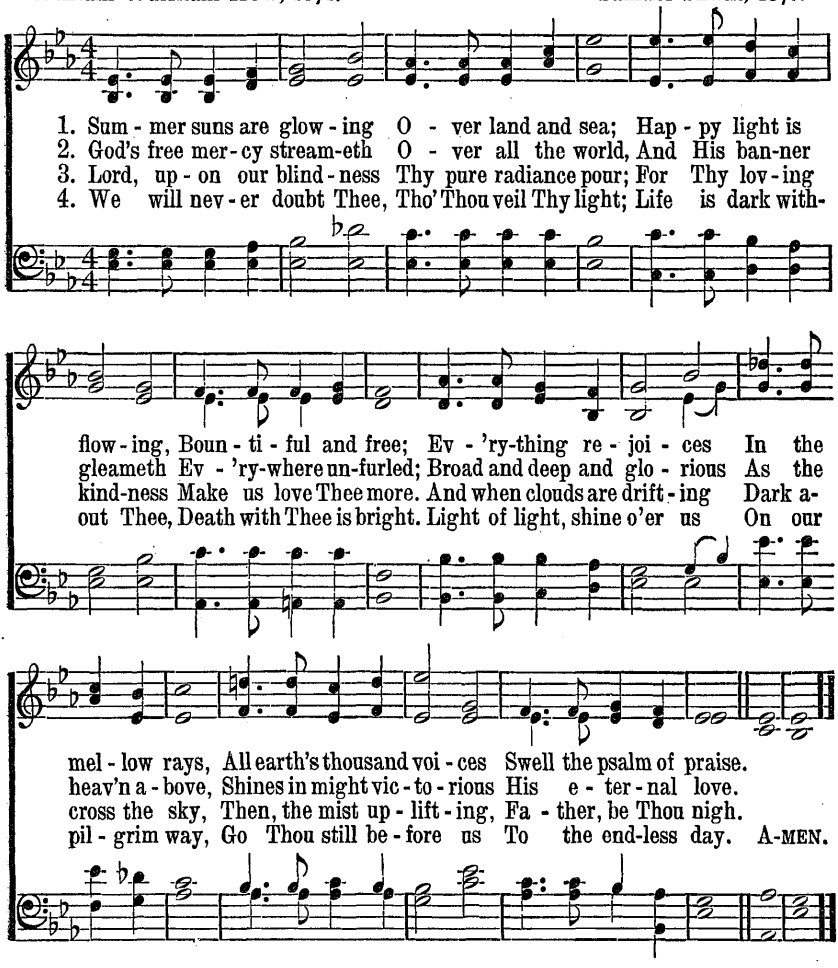
'Tis Children's Day, From Heart to Heart



193 Summer Suns Are Glowing

Ruth. 6. 5. 6. 5. D.

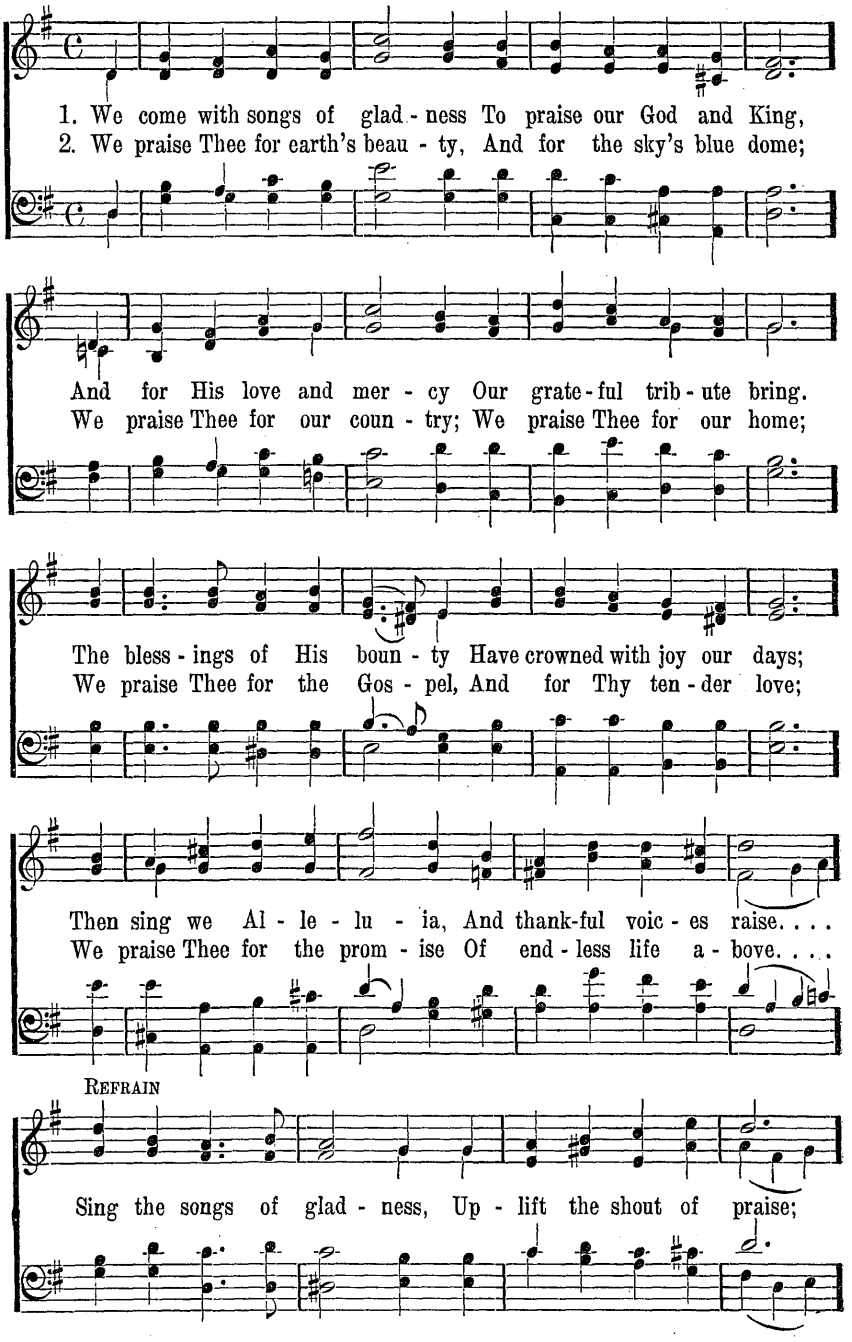
William Walsham How, 1871. Samuel Smith, 1870.



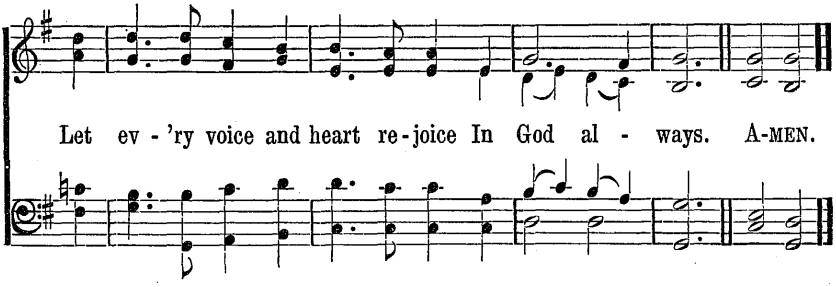
194 We Come With Songs of Gladness

Cottman. 7. 6. 7. 6. D.

Anon. Abridged. Arthur Cottman, 1877.



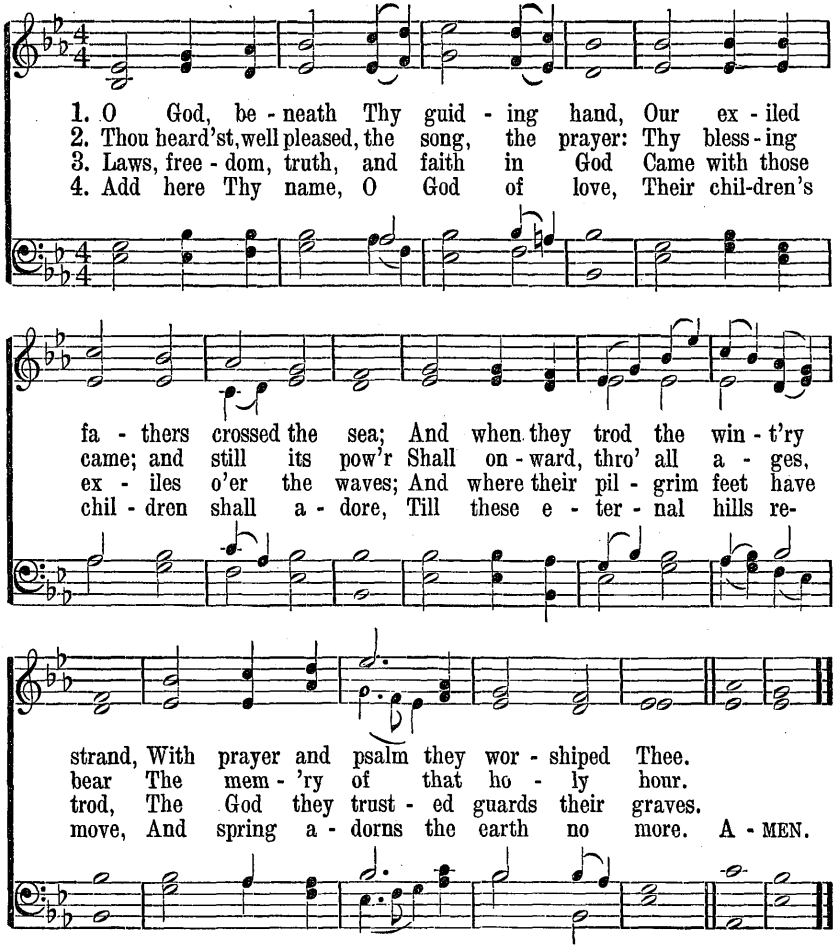
We Come With Songs of Gladness



195 O God, Beneath Thy Guiding Hand

Duke Street. L. M.

Leonard Bacon, 1833. John Hatton, 1793.



196 O Beautiful, My Country

Salve Domine. 7.6.7.6. D.

Frederick L. Hosmer, 1884. Lawrence W. Watson, 1909.

1. O Beau - ti - ful, my coun - try! Be thine a no - bler care
2. For thee our fa - thers suf - fered,— For thee they toiled and prayed;
3. O Beau - ti - ful, our coun - try! Round thee in love we draw;

Than all thy wealth of com - merce, Thy har - vests wav - ing fair:
Up - on thy ho - ly al - tar Their will - ing lives they laid:
Thine is the grace of free - dom, The maj - es - ty of law:

Be it thy pride to lift up The man - hood of the poor;
Thou hast no com-mon birth - right, Grand mem-'ries on thee shine;
Be right - eous-ness thy scep - ter, Jus - tice thy di - a - dem;

Be thou to the op - press - ed Fair free-dom's o - pen door!
The blood of pil - grim na - tions Com - min-gled flows in thine.
And on thy shin - ing fore - head Be peace the crown-ing gem! A-MEN.

197 America the Beautiful

Materna. C. M. D.

Katherine Lee Bates, 1893. S. A. Ward, 1882.

1. O beau - ti - ful for spa-cious skies, For am - ber waves of grain,
2. O beau - ti - ful for pil - grim feet, Whose stern, im - pas-sioned stress
3. O beau - ti - ful for he - roes proved In lib - er - at - ing strife,
4. O beau - ti - ful for pa - triot dream That sees be - yond the years

For pur - ple moun-tain maj - es - ties A - bove the fruit - ed plain!
A thor-ough-fare for free - dom beat A - cross the wil - der - ness!
Who more than self their coun-try loved, And mer - cy more than life!
Thine al - a - bas - ter cit - ies gleam, Undimmed by hu - man tears!

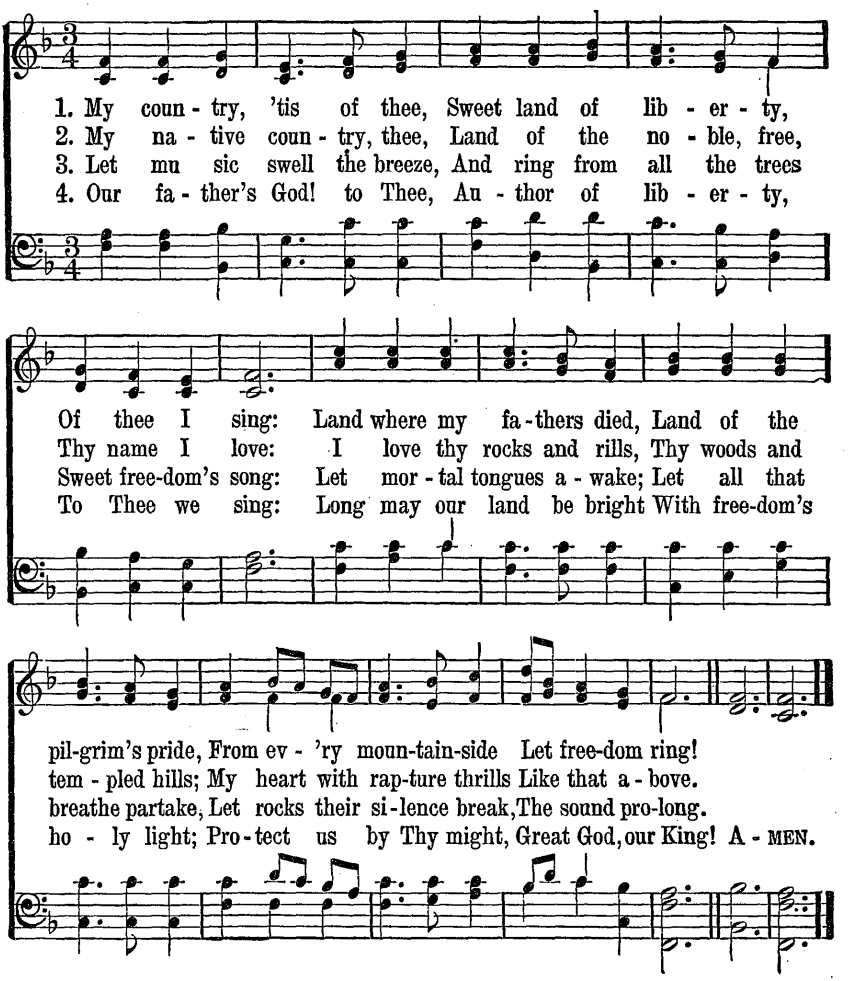
A - mer - i - ca! A - mer - i - ca! God shed His grace on thee,
A - mer - i - ca! A - mer - i - ca! God mend thine ev - 'ry flaw,
A - mer - i - ca! A - mer - i - ca! May God thy gold re - fine,
A - mer - i - ca! A - mer - i - ca! God shed His grace on thee,

And crown thy good with broth-er-hood From sea to shin - ing sea!
Con - firm thy soul in self - con-trol, Thy lib - er - ty in law!
Till all suc - cess be no - ble-ness, And ev - 'ry gain di - vine!
And crown thy good with broth-er-hood From sea to shin - ing sea! A - MEN.

198 My Country, 'Tis of Thee

America. 6. 6. 4. 6. 6. 6. 4.

S. F. Smith, 1832. Henry Carey, 1740.



199 God Bless Our Native Land

Tune:—America.

1 God bless our native land!
Firm may she ever stand,
Through storm and night:
When the wild tempests rave,
Ruler of wind and wave,
Do Thou our country save
By Thy great might!

2 For her our prayer shall rise
To God, above the skies;
On Him we wait:
Thou who art ever nigh,
Guarding with watchful eye,
To Thee aloud we cry,
God save the State!

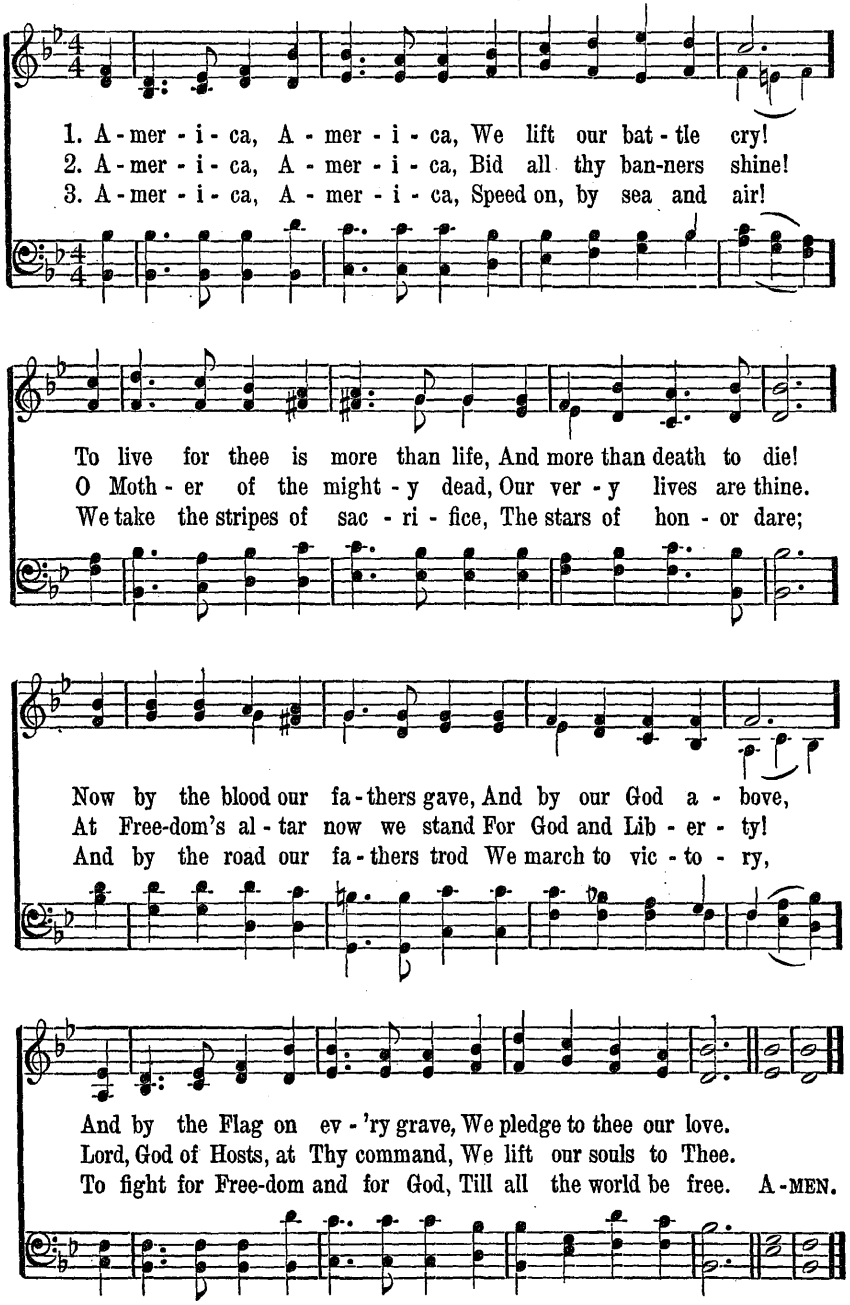
Charles T. Brooks and John S. Dwight.

200 America, We Lift Our Battle Cry

All Saints. C. M. D.

USED BY PERMISSION.

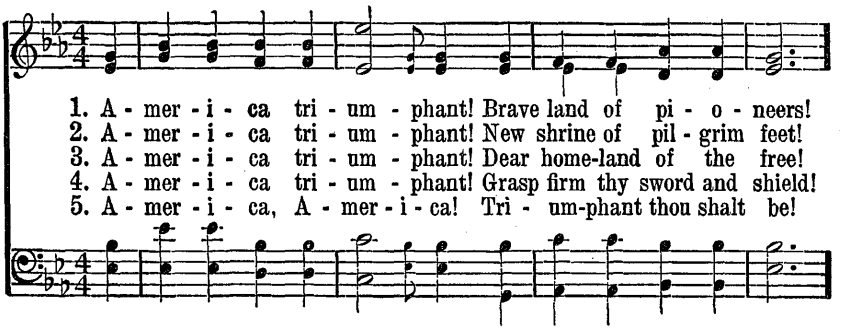
Allen Eastman Cross, 1917. Henry S. Cutler, 1872.



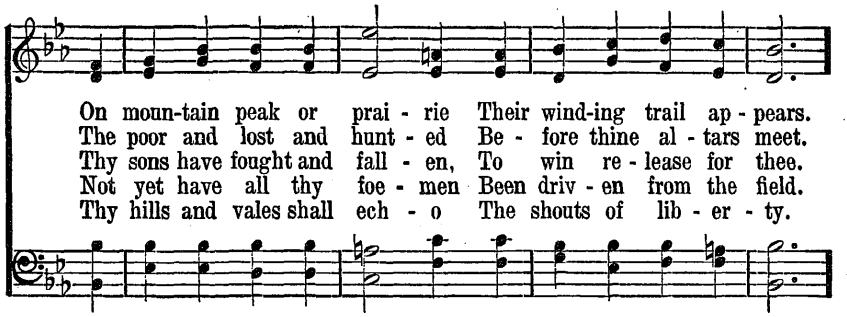
201 America Triumphant!

Greenland. 7. 6. 7. 6. D.

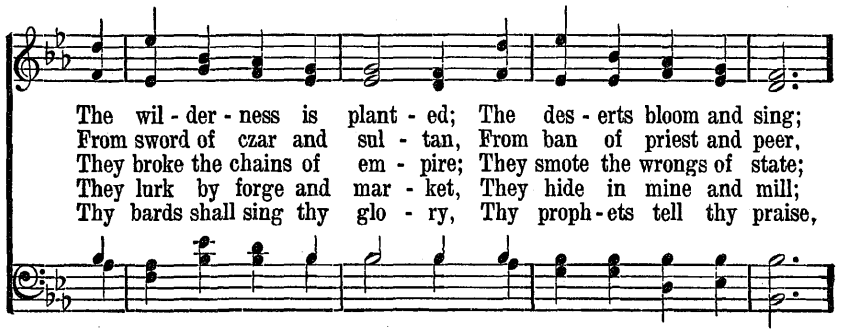
John Haynes Holmes, 1879– Lausanne Psalter, 1790.



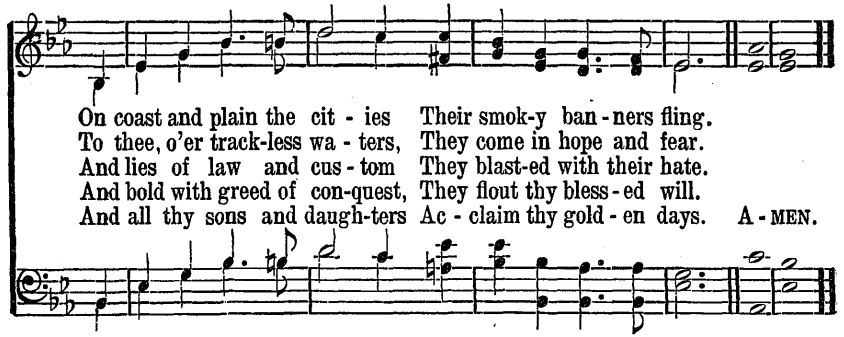
1. A - mer - i - ca tri - um - phant! Brave land of pi - o - neers!
2. A - mer - i - ca tri - um - phant! New shrine of pil - grim feet!
3. A - mer - i - ca tri - um - phant! Dear home-land of the free!
4. A - mer - i - ca tri - um - phant! Grasp firm thy sword and shield!
5. A - mer - i - ca, A - mer - i - ca! Tri - um-phant thou shalt be!



On moun-tain peak or prai - rie Their wind-ing trail ap - pears.
The poor and lost and hunt - ed Be - fore thine al - tars meet.
Thy sons have fought and fall - en, To win re - lease for thee.
Not yet have all thy foe - men Been driv - en from the field.
Thy hills and vales shall ech - o The shouts of lib - er - ty.



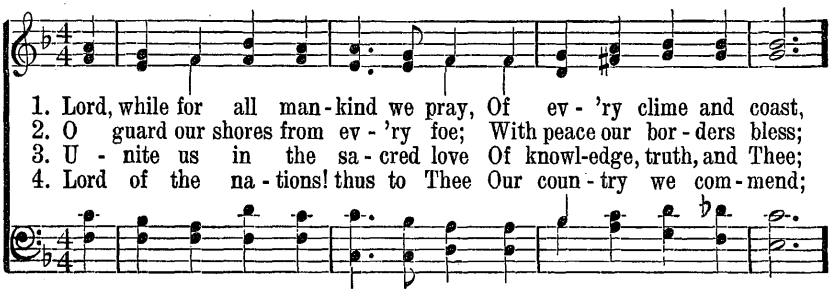
The wil - der - ness is plant - ed; The des - erts bloom and sing;
From sword of czar and sul - tan, From ban of priest and peer,
They broke the chains of em - pire; They smote the wrongs of state;
They lurk by forge and mar - ket, They hide in mine and mill;
Thy bards shall sing thy glo - ry, Thy proph - ets tell thy praise,



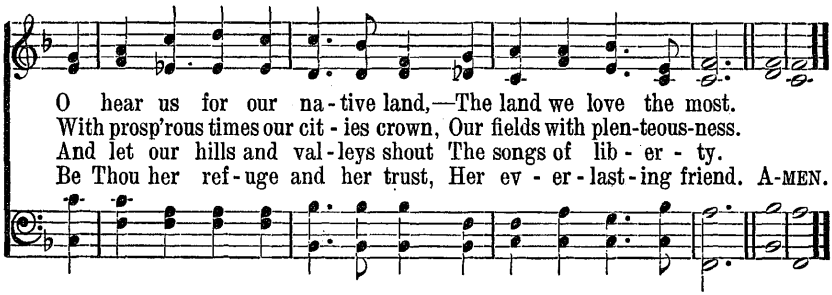
On coast and plain the cit - ies Their smok-y ban - ners fling.
To thee, o'er track-less wa - ters, They come in hope and fear.
And lies of law and cus - tom They blast-ed with their hate.
And bold with greed of con-quest, They flout thy bless - ed will.
And all thy sons and daugh-ters Ac - claim thy gold - en days. A - MEN.

202 Lord, While For All Mankind We Pray

John Wreford, 1837. *Dalehurst. C. M.* Arthur Cottman, 1872.



1. Lord, while for all man-kind we pray, Of ev-'ry clime and coast,
2. O guard our shores from ev-'ry foe; With peace our bor-ders bless;
3. U-nite us in the sa-cred love Of knowl-edge, truth, and Thee;
4. Lord of the na-tions! thus to Thee Our coun-try we com-mend;

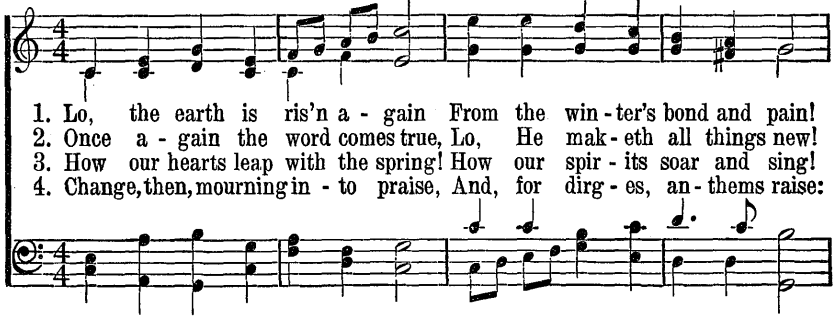


O hear us for our na-tive land,—The land we love the most.
With prosp'rous times our cit-ies crown, Our fields with plen-teous-ness.
And let our hills and val-leys shout The songs of lib-er-ty.
Be Thou her ref-uge and her trust, Her ev-er-last-ing friend. A-MEN.

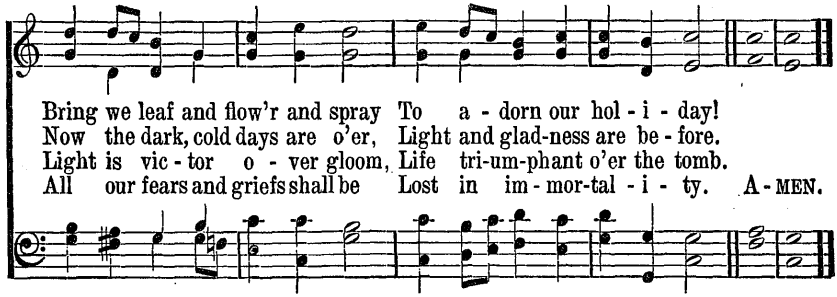
203 Lo, the Earth is Risen Again

Monkland. 7s.

Samuel Longfellow, 1876. John B. Wilkes, 1861.



1. Lo, the earth is ris'n a-gain From the win-ter's bond and pain!
2. Once a-gain the word comes true, Lo, He mak-eth all things new!
3. How our hearts leap with the spring! How our spir-its soar and sing!
4. Change, then, mourning in-to praise, And, for dirg-es, an-thems raise:



Bring we leaf and flow'r and spray To a-dorn our hol-i-day!
Now the dark, cold days are o'er, Light and glad-ness are be-fore.
Light is vic-tor o-ver gloom, Life tri-um-phant o'er the tomb.
All our fears and griefs shall be Lost in im-mor-tal-i-ty. A-MEN.

204 He Hides Within the Lily

Lancashire. 7. 6. 7. 6. D.

William C. Gannett, 1873. Henry Smart, 1836.

With animation

1. He hides with - in the lil - y, A strong and ten - der care,
2. We lin - ger at the vig - il With Him who bent the knee
3. O Toil - er of the lil - y, Thy touch is in the man!

That wins the earth-born at - oms To glo - ry of the air;
To watch the old - time lil - ies In dis - tant Gal - i - lee;
No leaf that dawns to pet - al But hints the an - gel - plan:

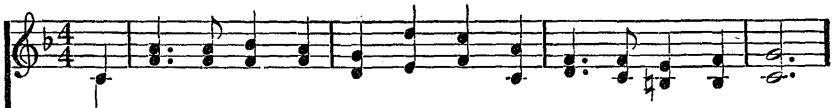
He weaves the shin - ing gar - ments Un - ceas - ing - ly and still,
And still the wor - ship deep - ens And quick-ens in - to new,
The flow'r - ho - ri - zons o - pen, The blos - som vast - er shows;

A - long the qui - et wa - ters, In nich - es of the hill.
As bright'ning down the a - ges God's se - cret thrill-eth through.
We hear Thy wide worlds ech - o, "See how the lil - y grows!" A-MEN.

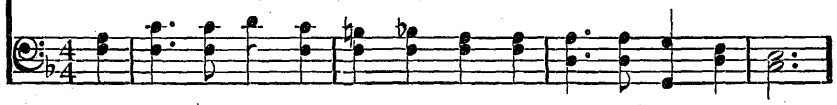
205 The Summer Days Are Come Again

Land of Rest. C. M. D.

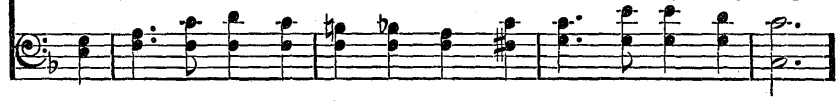
Samuel Longfellow, 1859. Richard S. Newman, 1879.



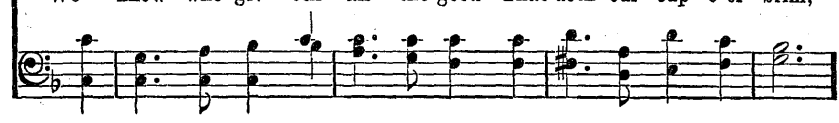
1. The sum - mer days are come a - gain, With sun and clouds be - tween,
2. The sum - mer days are come a - gain; Once more the glad earth yields
3. The sum - mer days are come a - gain; The birds are on the wing;



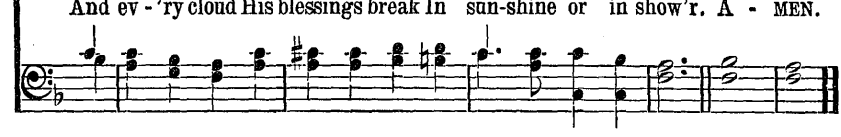
And, fed a - like by sun and rain, The trees grow broad and green:
Her gold - en wealth of rip - 'ning grain; And breath of clo - ver fields,
God's prais - es, in their lov - ing strain, Un - con - scious-ly they sing:



Spreads broad and green the leaf - y tent, Up - on whose grass-y floor
And deep - 'ning shade of sum-mer woods; And glow of sum - mer air,
We know who giv - eth all the good That doth our cup o'er - brim,



Our feet, too long in cit - ies pent, Their free-dom find once more.
And winging tho'ts, and hap-py moods Of love and joy and prayer.
And ev - 'ry cloud His blessings break In sun-shine or in show'r. A - MEN.



The Song of the Lark.

Jules Adolphe Breton

The Artist.

Jules Adolphe Breton (1827-1906) was a French painter, born at Courrieres, not far from Calais, in 1827. Even when a boy of six years, he declared he would be an artist, and during his early training in a religious school he constantly studied drawing. His most successful work has been in the portrayal of peasant life. This has led to the comparison of his paintings with those of Millet, widely known for his pictures "The Gleaners" and "The Angelus." It is the opinion of many that Millet, knowing what toil in the field meant, emphasized the more serious side of country life, while Breton portrayed its beauties. Perhaps because he was also a poet, Breton's painting awakens our admiration for the rural scenes he loved. The original of "The Song of the Lark" is in the Art Institute, Chicago.

The Picture Setting.

Have you ever walked out in the open meadow or through a field very early on a clear summer morning? The fresh coolness of the passing night fanned you, and if you were barefoot, the crisp, dewy grass, now sparkling in the sunlight, rustled invitingly. Had you been a shepherd in far-off Palestine's hills, you would have sung your appreciation of God's presence in His world, perhaps in words like these:

"The heavens declare the glory of God;
And the firmament showeth His handiwork.
Day unto day uttereth speech, and night unto night showeth knowledge.
There is no speech nor language where their voice is not heard.—Ps. 19. 1-3.

Or again:

"Praise ye Jehovah from the heavens:
Praise Him in the heights;
Praise ye Him all His angels: Praise ye Him all His host.
Praise ye Him, sun and moon, praise Him all ye stars of light."—Ps. 148. 1-3.

This spirit of praise seems to be in the thought of the artist in giving us this painting.

The Picture Study.

A peasant girl trudging along the pathway in the early morning is probably all that many people would see. But the artist has portrayed far more. There is the broad sweep of the countryside with its fringe of trees and distant farmhouses. Back of this is the half circle of the sun as it peers above the horizon.

The girl herself holds our attention. The glow of health surely is in her upturned face. Her arms, bared for the day's toil, suggest the strength that out-door life alone can bring. Her peasant's dress is made for comfort. About her waist, an apron is gathered up. In this will be placed the heads of grain she will glean after the reaping is done.

We might wonder what happiness she may find in life. Long days of toil in the field do not seem attractive. The sickle she bears must be thrust into the standing grain which is then laid in rows, later to be raked and shocked. All this requires wearisome bending, often in a blazing sun. Yet now she is poised gracefully, listening intently to the lark singing as it soars heavenward. Perhaps an answering song springs from her parted lips.

Where indeed is happiness to be found? Must we always go where amusement is offered? Must the city boy or girl go to the mountains or seashore, or children from the country seek the excitement of the city? Perhaps you recall Maeterlink's story of the Blue Bird, in which Tyltyl and Mytil discovered that after all happiness was to be found at home, wherever that may be. So this peasant girl has learned. The "Song of the Lark" not only fills the summer air but the heart of the girl as well. There is beauty in all the world about for her. She is happy.

"My God, I thank Thee who hath made
The earth so bright,
So full of splendor and of joy,
Beauty and light;
So many glorious things are here
Noble and right."

—*Adelaide A. Procter.*

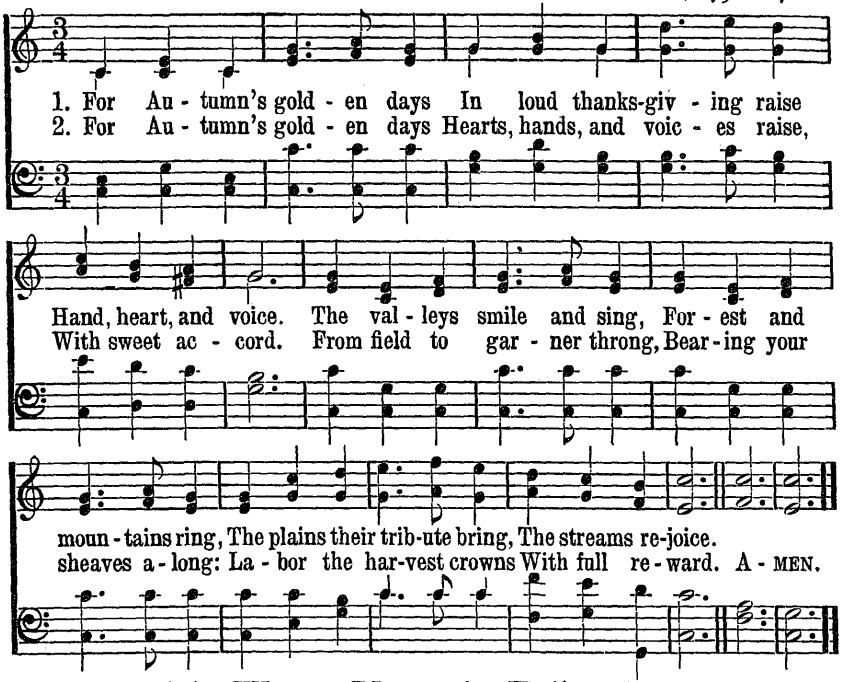
Copyright, 1929, by E. O. Excell, Jr. and Edward R. Bartlett.

THE SONG OF THE LARK

206 For Autumn's Golden Days

Dort. 6. 6. 4. 6. 6. 6. 4.

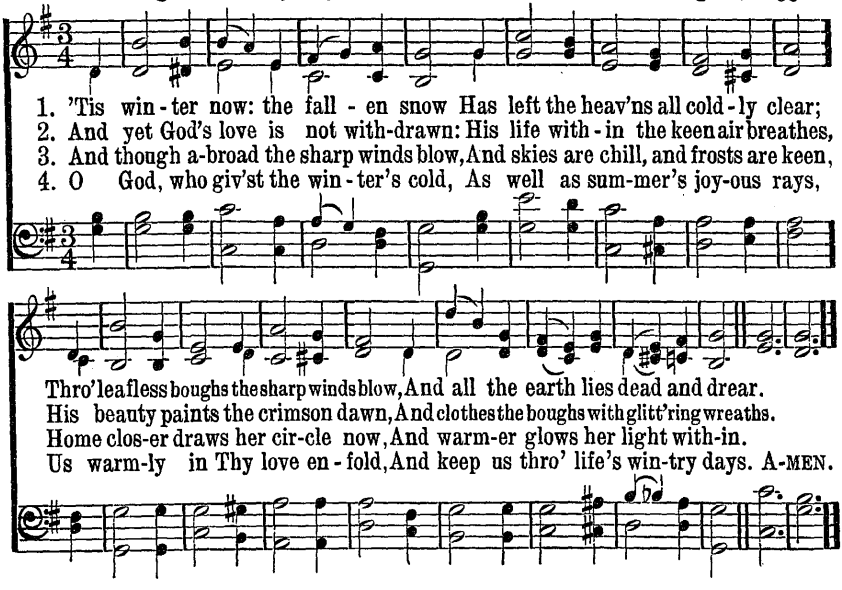
Author Unknown. Lowell Mason, 1792–1872.



207 'Tis Winter Now: the Fallen Snow

Brookfield. L. M.

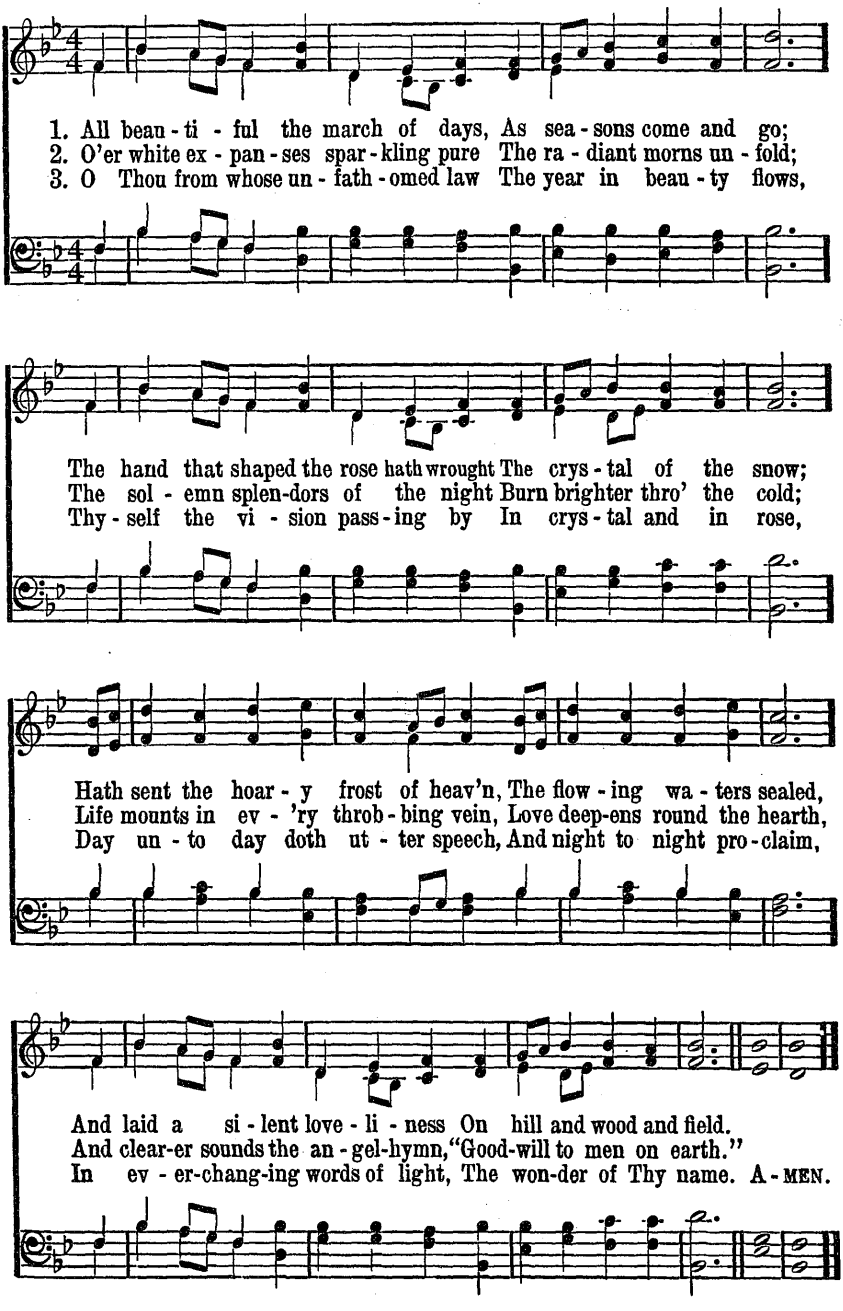
Samuel Longfellow, 1819–1892. Thomas Southgate, 1855.



208 All Beautiful the March of Days

Ellacombe. C. M. D.

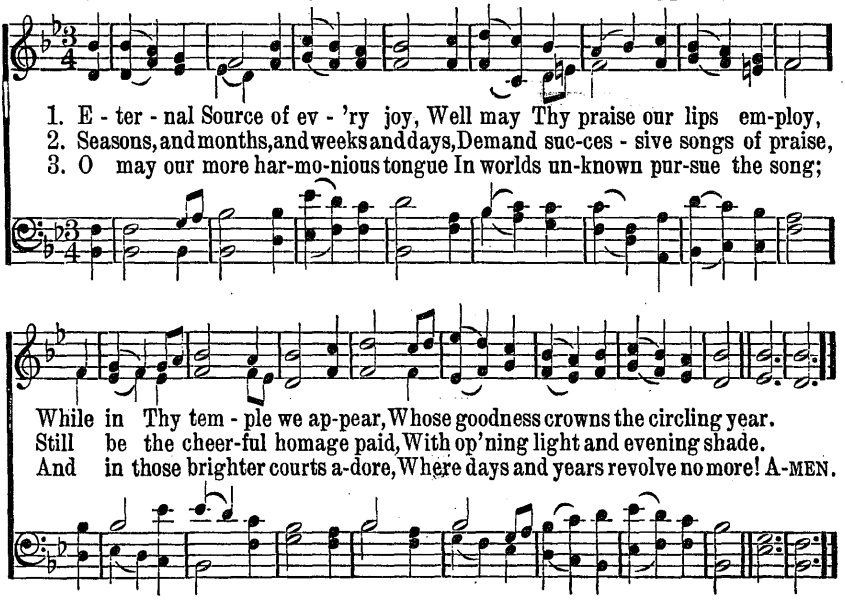
Frances Whitmarsh Wile, 1878— Gesang Buch der Herzogl, 1784.



209 Eternal Source of Every Joy

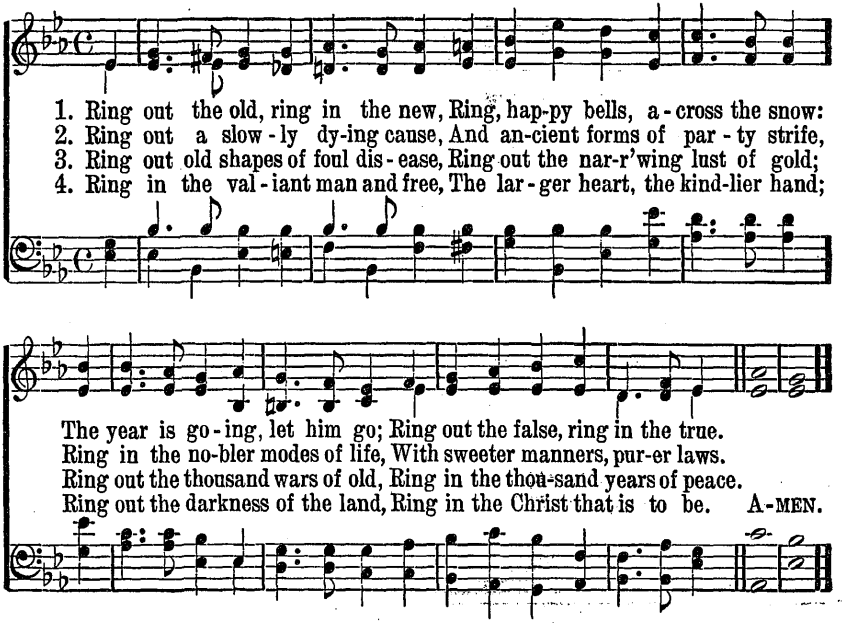
All Saints. L. M.

Philip Doddridge, 1702–1751. William Knapp, 1698–1768.



210 Ring Out the Old, Ring In the New

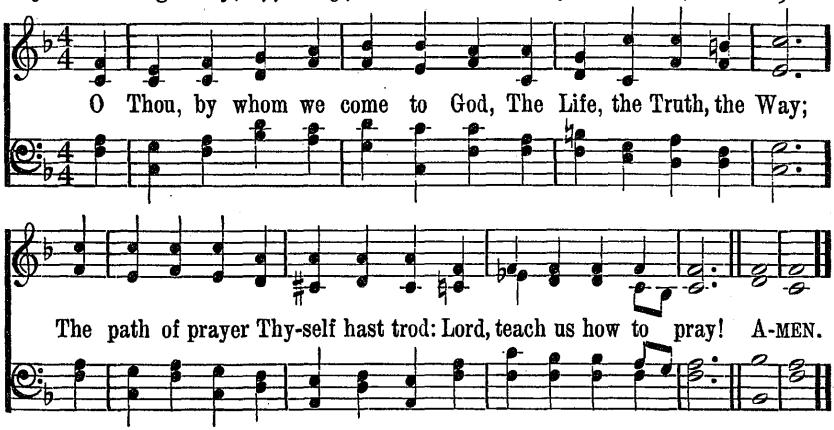
Alfred Tennyson, 1850. *Waltham. L. M.* J. Baptiste Calkin, 1872.



211 O Thou, By Whom We Come to God

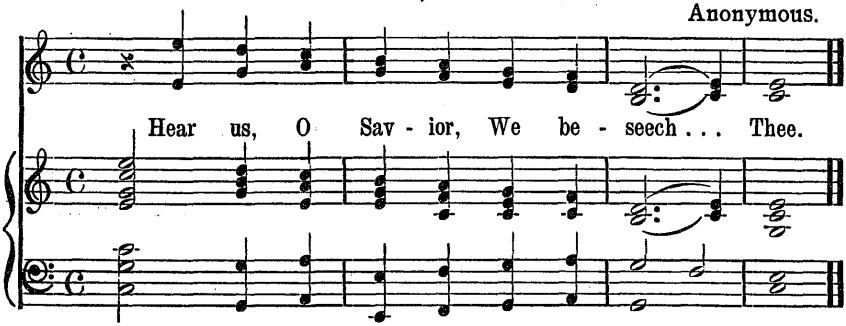
St. John's, Westminster. C. M.

James Montgomery, 1771–1854. James Turle, 1802–1892.



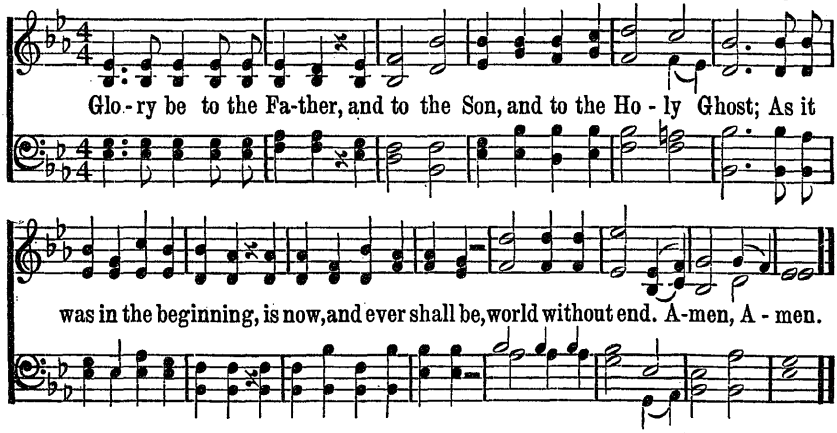
212 Hear Us, O Savior

Anonymous.



213 Gloria Patri

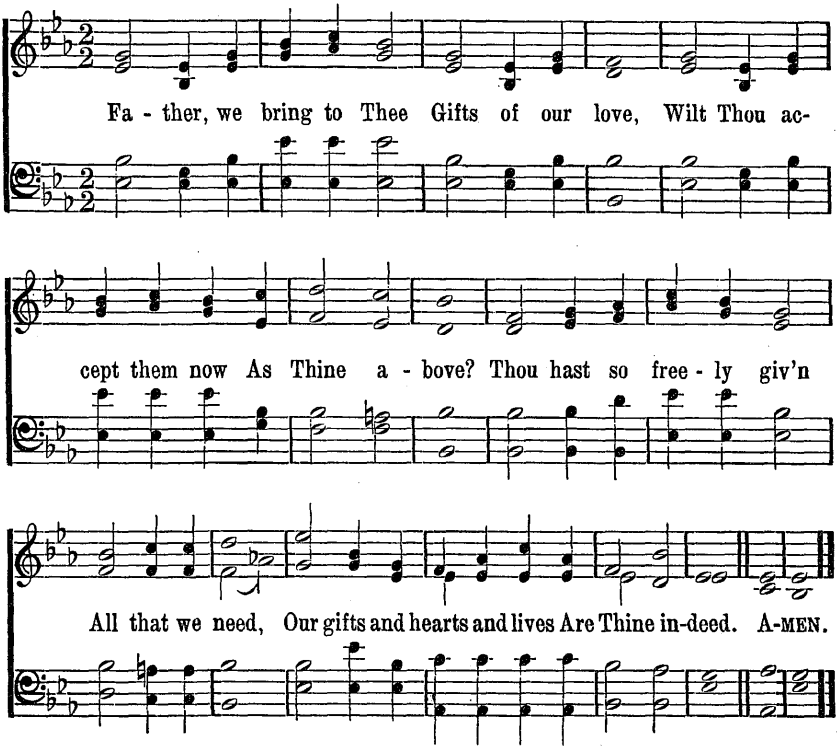
Anonymous. Second Century. Henry W. Greatorex, 1811–1858.



214 Father, We Bring to Thee

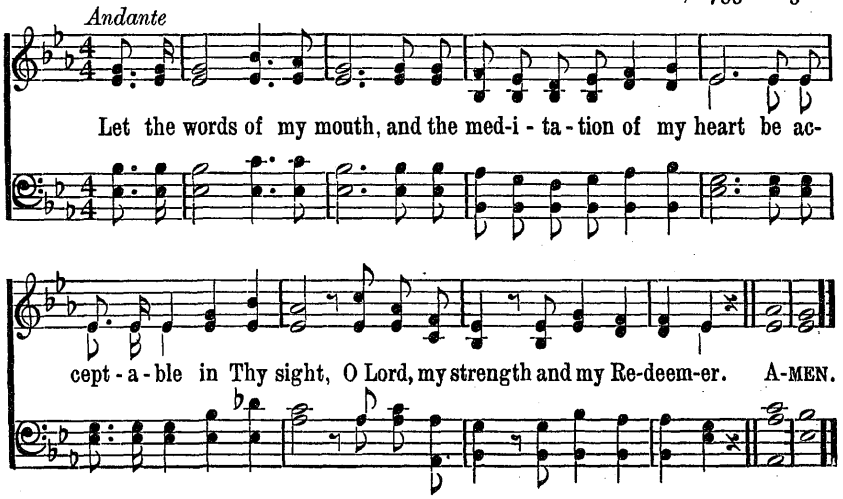
WORDS USED BY PERMISSION OF CENTURY CO.

William F. Sherwin.



215 Let the Words of My Mouth

A. Baumbach, 1753–1813.



216 Bless Thou the Gifts

Arranged from Thomas Tallis

Bless Thou the gifts our hands have brought; Bless

Thou the work our hands have planned; Ours is the faith, the

will, the thought; The rest, O God, is in Thy hand. A - MEN.

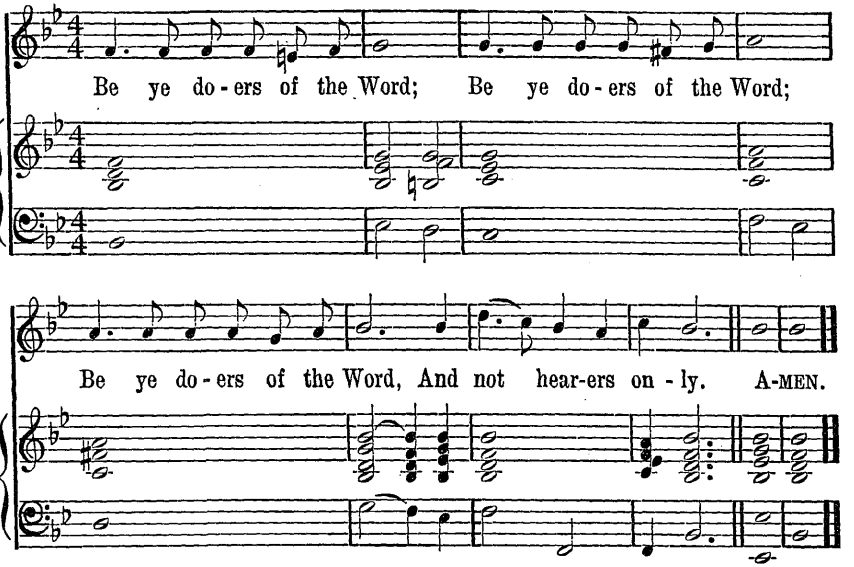
217 All Things Come of Thee, O Lord

Anonymous.

All things come of Thee, O Lord; And of Thine own have we given Thee. A - MEN.

218 Be Ye Doers of the Word

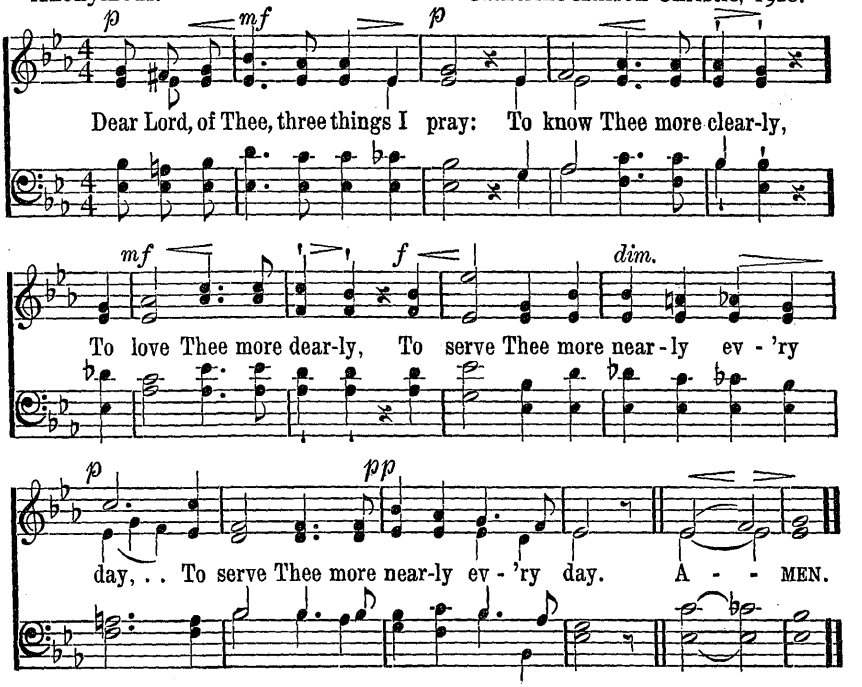
James 1, 22. Anonymous.



219 Dear Lord, of Thee, Three Things I Pray

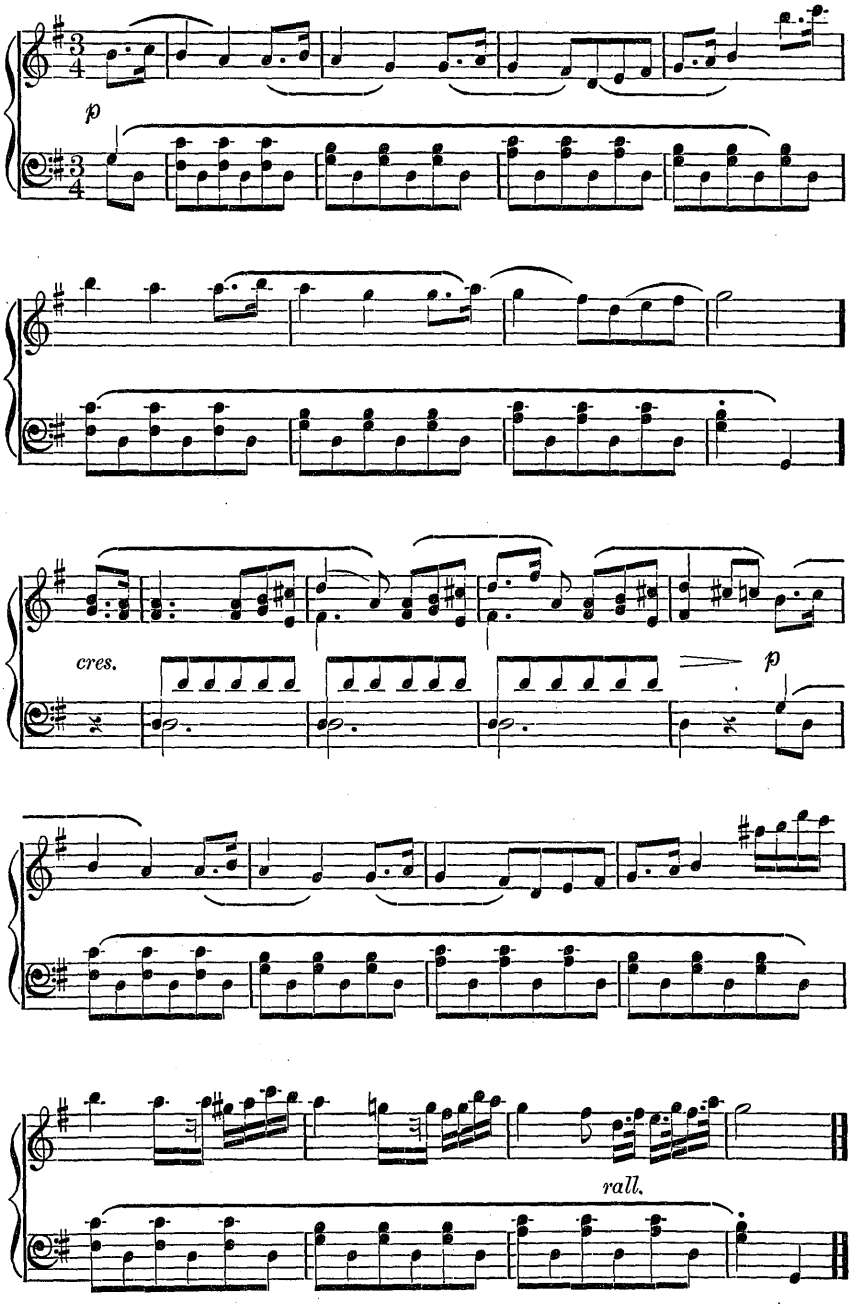
COPYRIGHT, 1929, BY E. O. EXCELL, JR.

Anonymous. Catherine Allison Christie, 1928.



220 Andantino

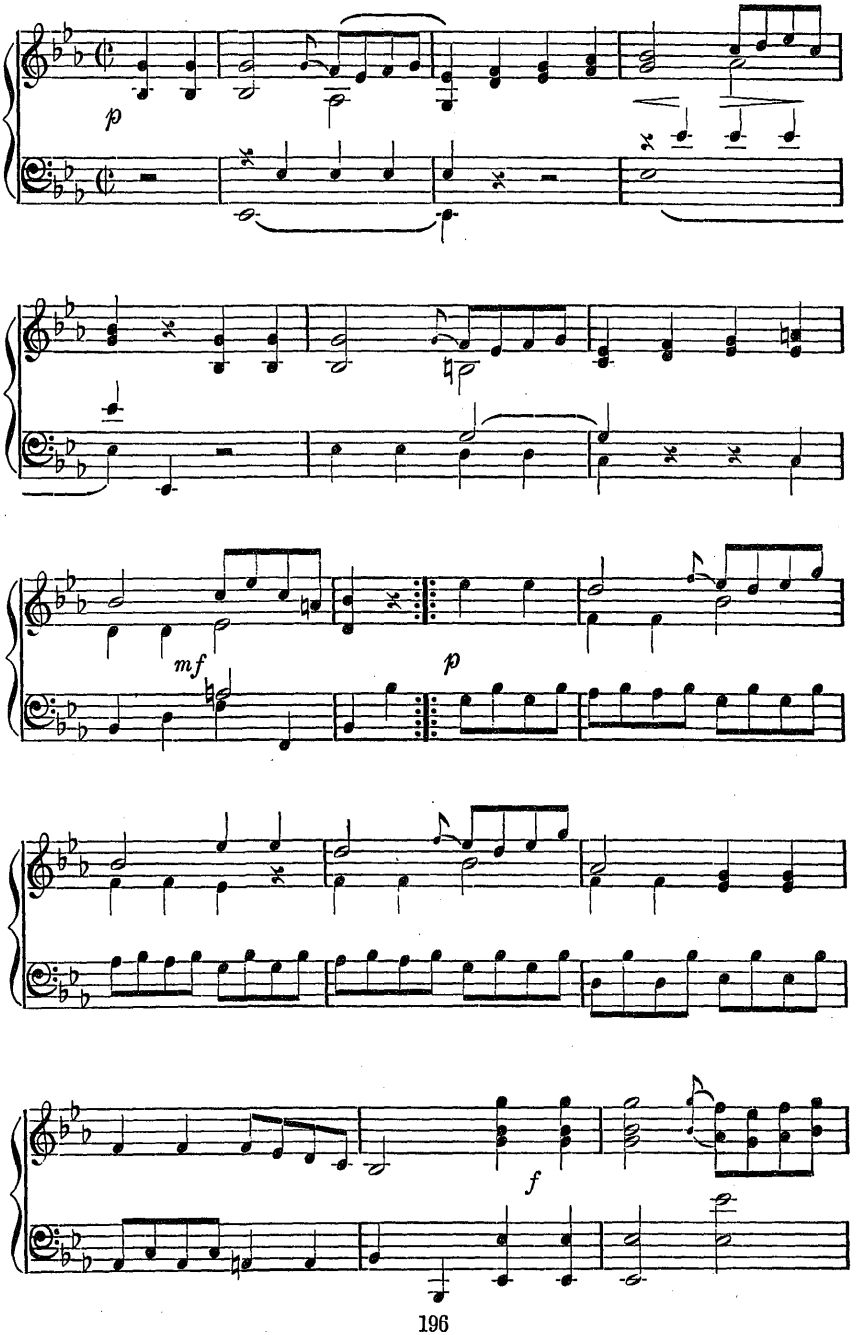
Arranged from F. H. Himmel.



221

Allegretto

Arr. from T. J. Haydn.



Allegretto

p

pp

rit.

222 March

Arr. from Felix Mendelssohn.

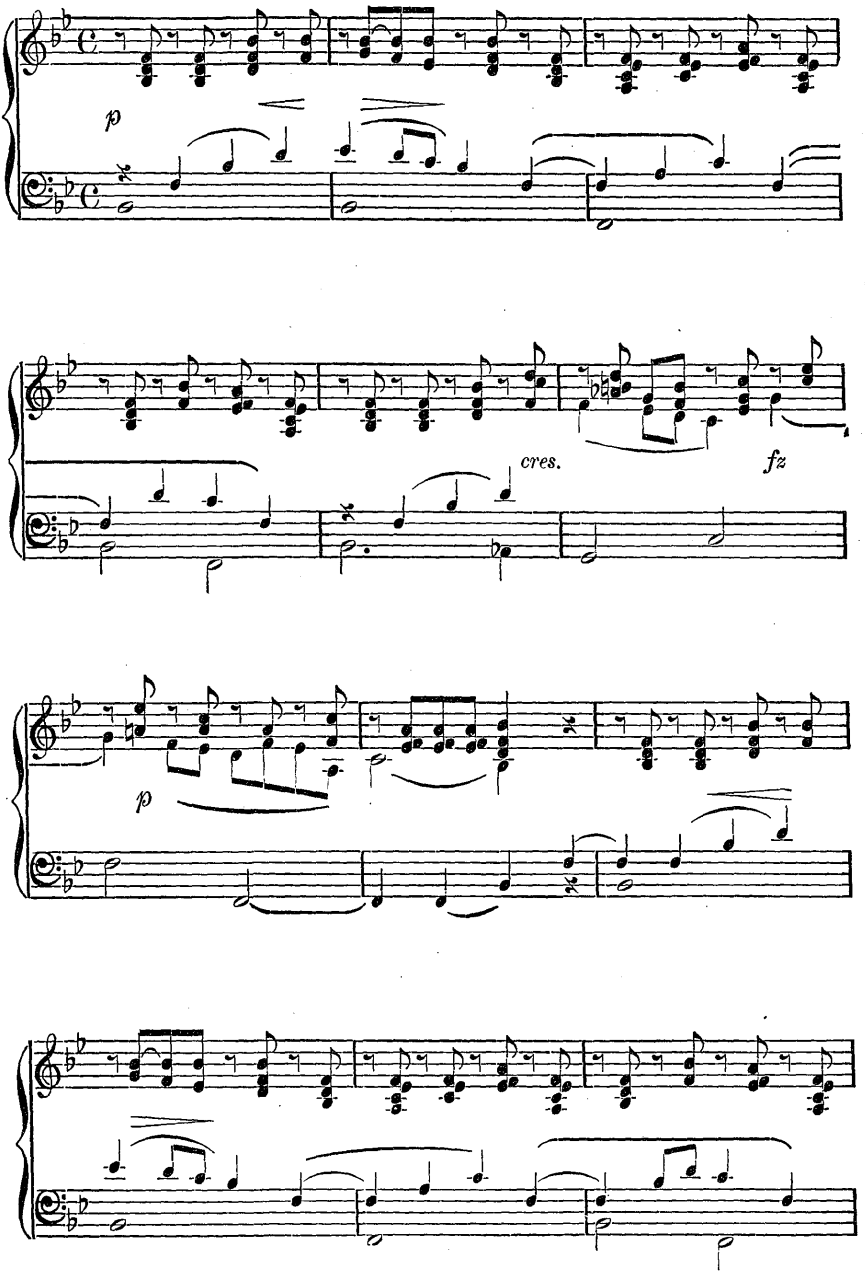
mf

sf *ff*

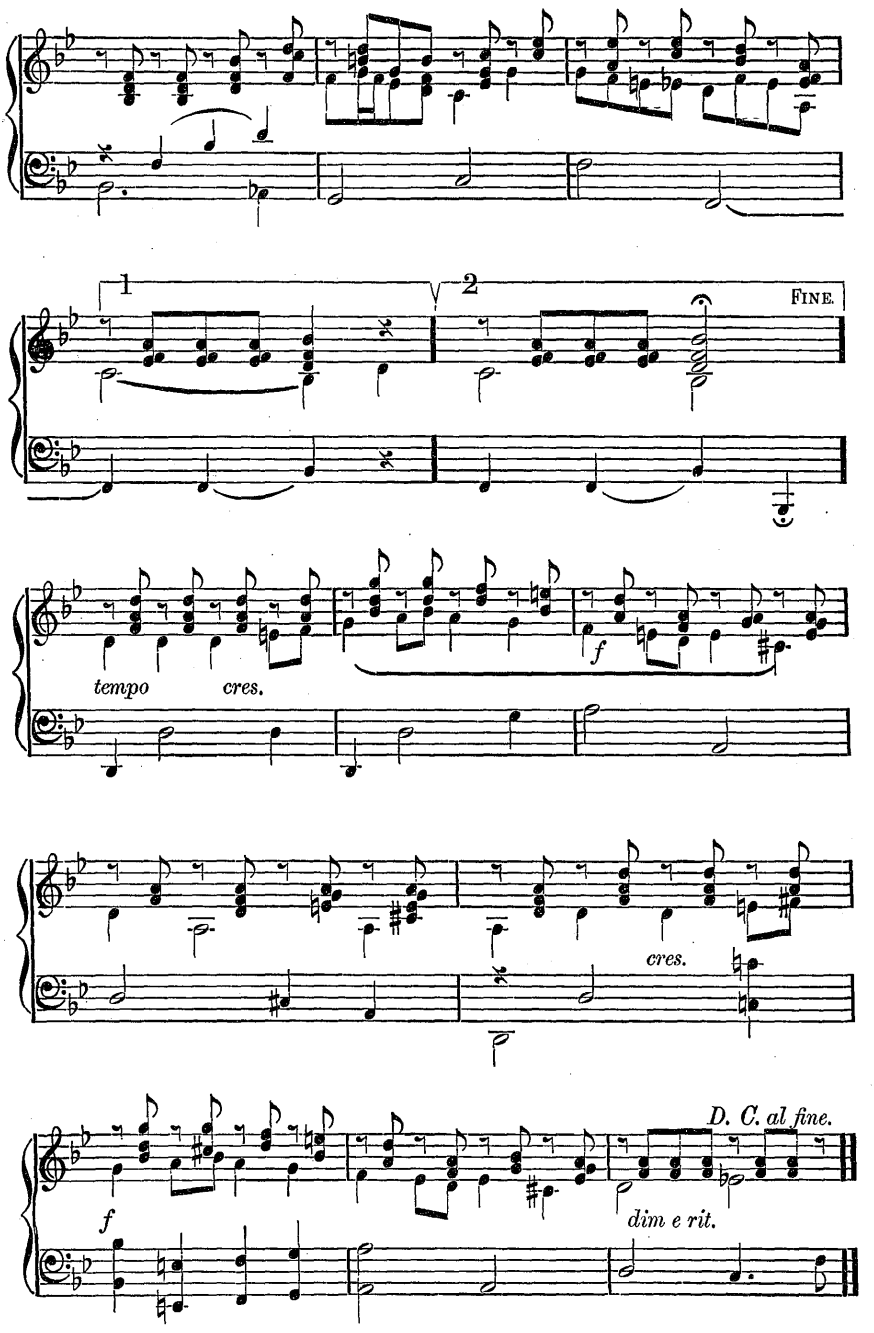
1 2

223 Prelude

Arranged from A. Henselt.

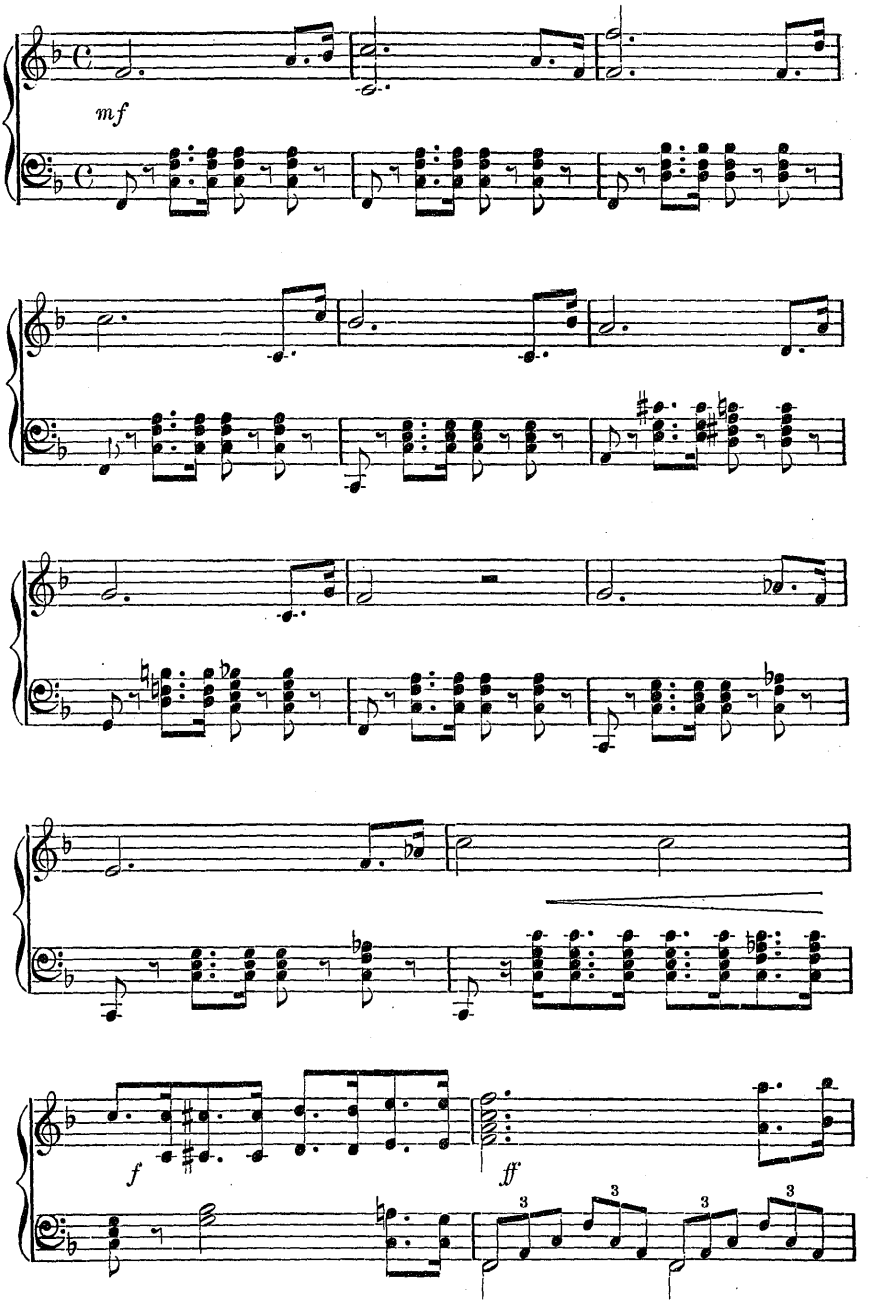


Prelude

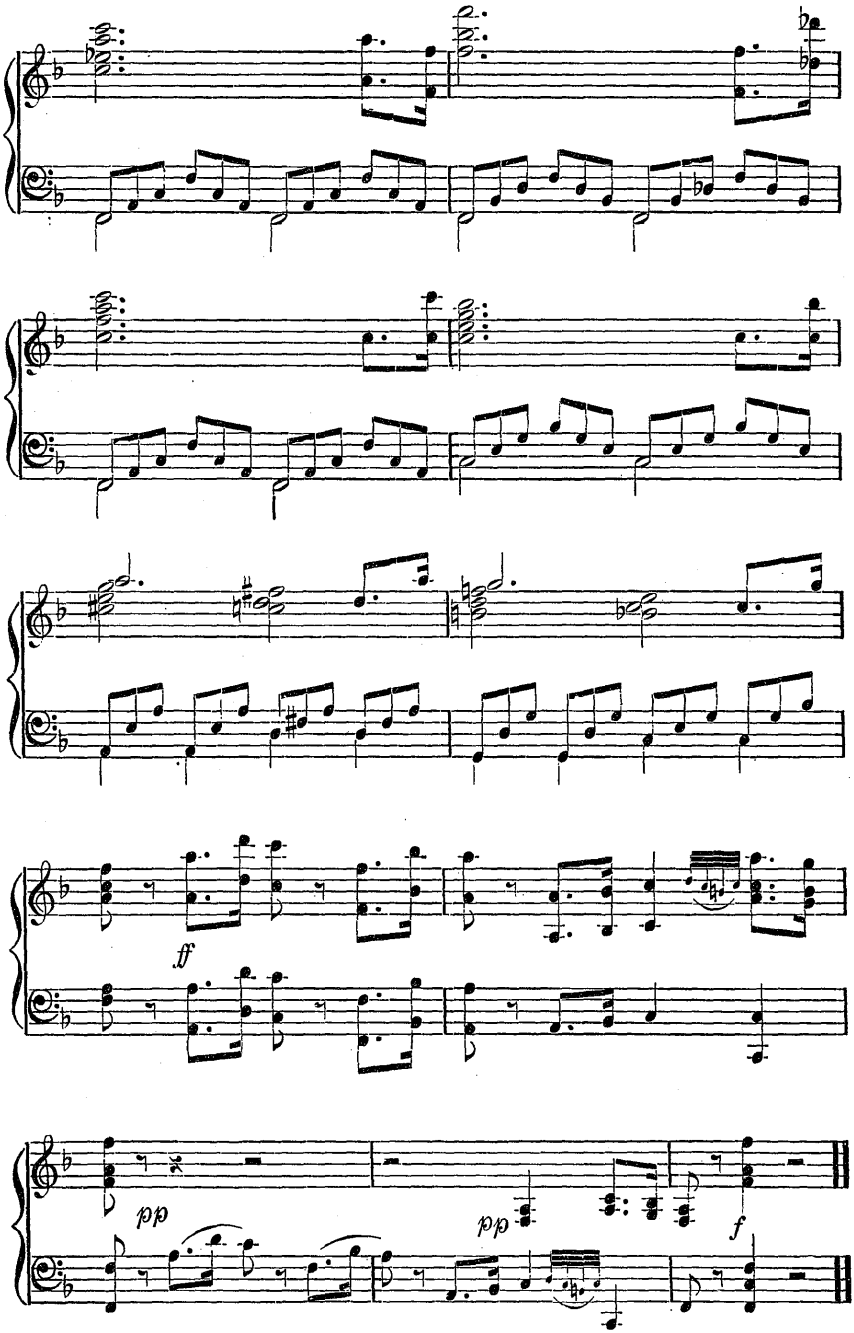


March

Arranged from G. Rossini.

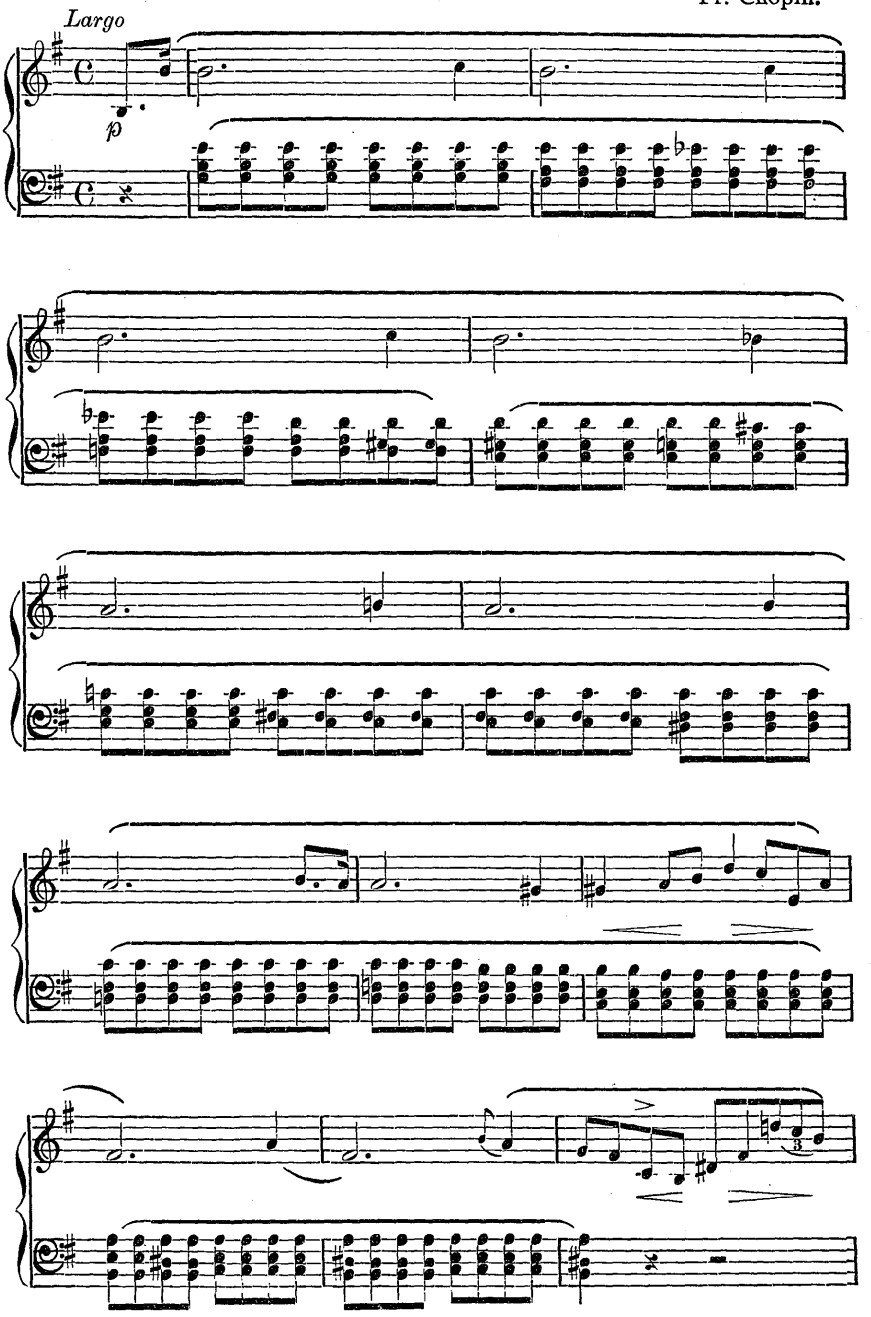


March

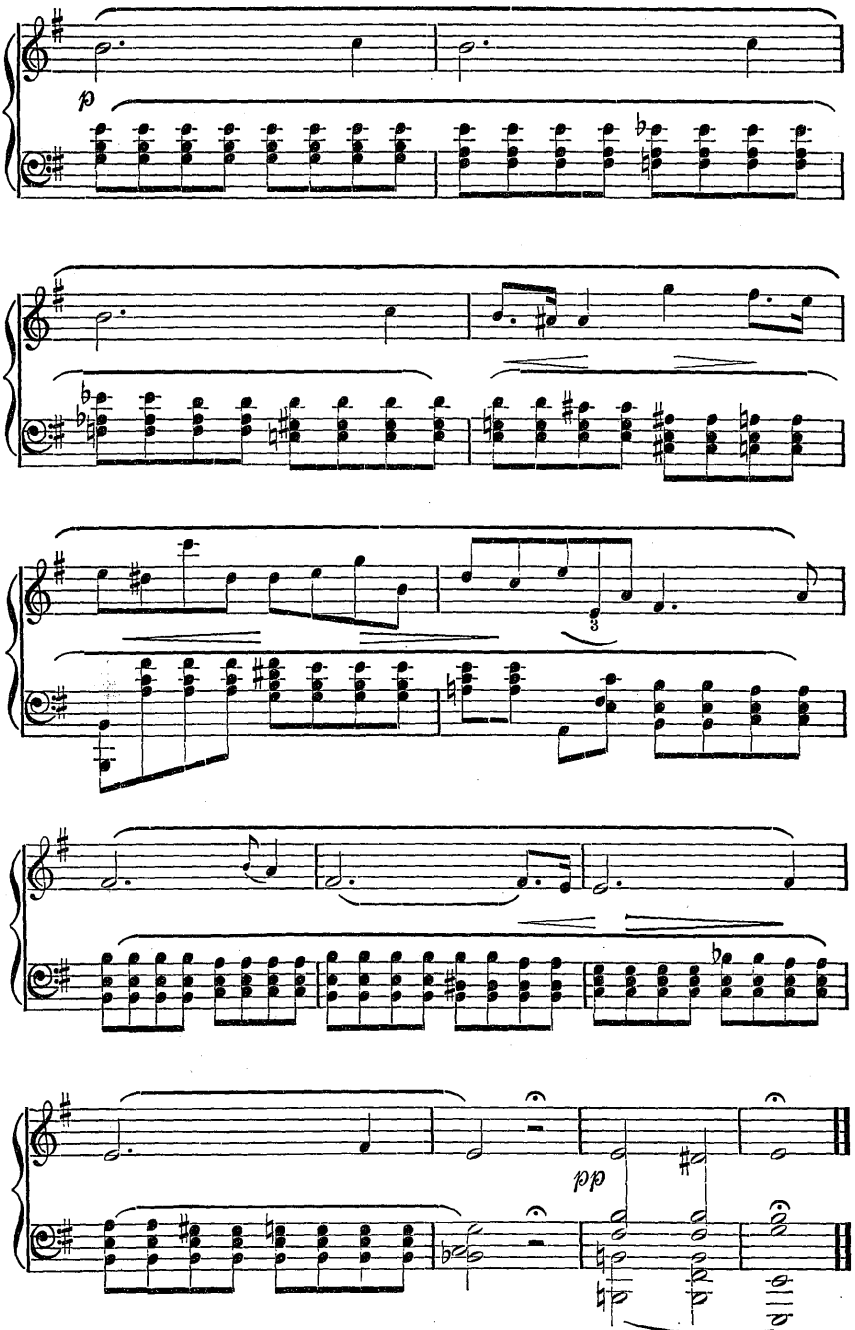


225 Prelude

Fr. Chopin.

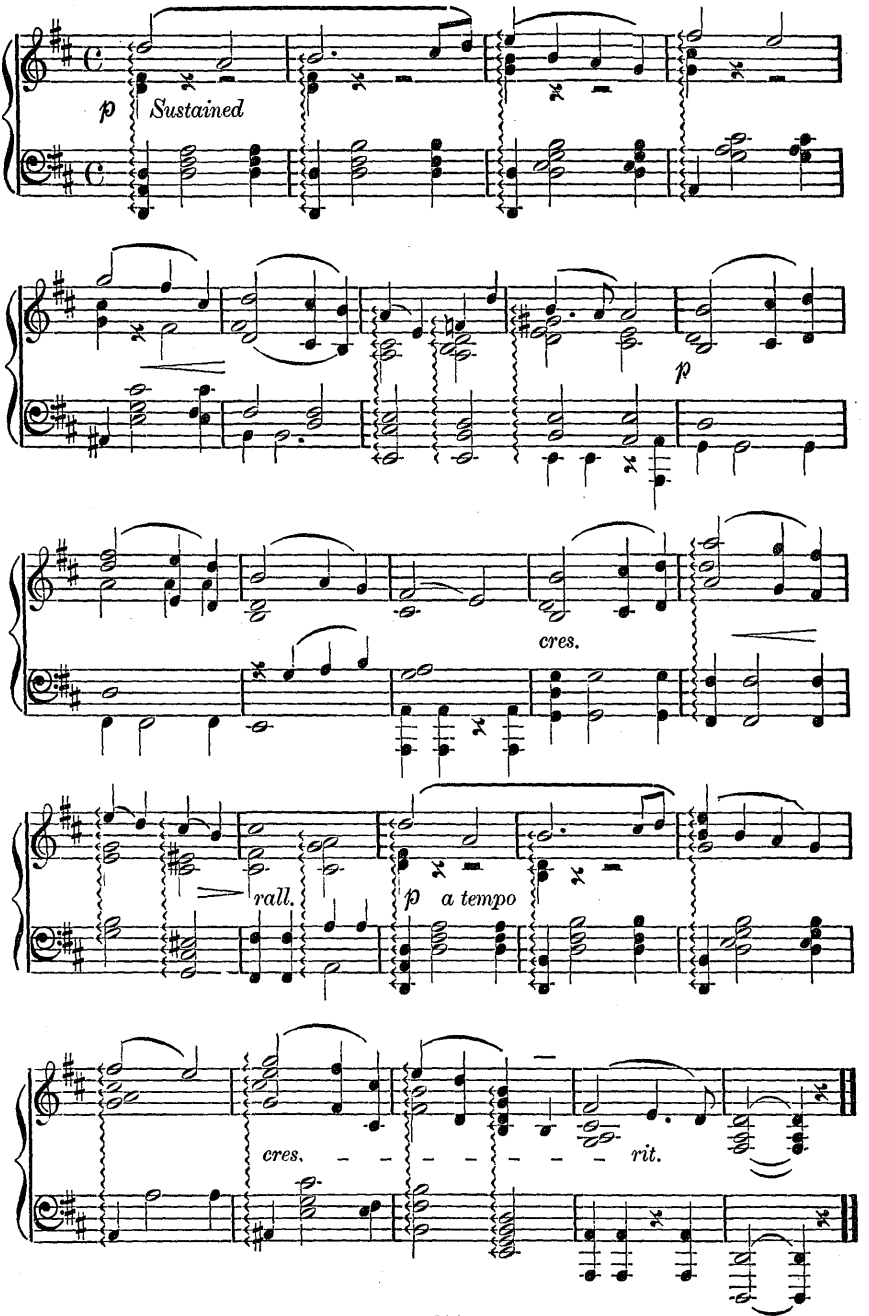


Prelude



226 Andante Religioso

Arranged from Francis Thomé.



FOREWORD
to the
SERVICES OF WORSHIP

The worship service is the heart of the departmental program. Out of it come certain emotional experiences which should support the aims and ideals created by the other phases of the department's activity. For this reason a theme is necessary about which the items in the worship service are grouped. Random selection of Scripture and hymns, or what is even less desirable, the use of selections simply because they are stimulating or "the children like them," should be discouraged. On the other hand, the careful and harmonious arrangement of the elements in the program of worship, so that ideals underlying the Christian life are made clear to the pupils, is greatly to be desired.

The experience of worship, the awareness one has that God is near, rarely can be brought about by direction of some leader. It is possible, however, to create an atmosphere through the wise selection of music, hymns, Biblical material and stories, in which it is easy for every Junior to realize for himself, the presence of the Father.

Participation by the pupils is essential. Responsive readings are not simply a means of varying the program, but serve to direct thought toward the ideals which are expressed. So, too, the unison prayers create a sense of fellowship in worship. Emphasis is placed upon the offering as an element in worship in which all share. The offertory response focuses attention upon the relation of this act to the Father's will, as well as to other's needs, and thus makes giving a genuine spiritual experience.

It is not enough, however, to have services of worship which may be used over again and again. They should be changed to meet the changing interests and needs of the pupils. Individuals and classes should share in the preparation of services which will develop themes having social application to their own living. The services in this book are suggestive types, but are not to be followed slavishly.

Much depends upon the leader's attitude. This should be one of sharing in worship with the pupils rather than that of directing a performance. It is relatively easy so to dominate the service that the pupils are aware of the leader only. Preparation for the service by way of a brief introduction to the theme will aid in securing a better relation between pupils and leader. The objective of course, is that each one shall be clearly aware of the presence of God, not only in this service, but in the subsequent activities of the week.

Suggestions for the use of pictures in worship will be found in the discussions of the pictures contained in this book. Often worshipful attitudes are suggested by pictures far more readily than by any other means. Appreciations also are awakened through an understanding of the artist's purpose, and of the composition of the picture.

The Joy of Living

Instrumental Prelude.

"THE SPACIOUS FIRMAMENT ON HIGH."—*Hymn No. 51.*

Ascriptions of Praise. (*By four pupils.*)

(*a*) O come let us sing unto Jehovah.

(*b*) Let us come before His presence with thanksgiving.
Let us make a joyful noise unto Him with psalms.

(*c*) I will sing unto Jehovah as long as I live;
I will sing praise to my God while I have any being.

(*d*) Oh, that men would praise Jehovah for His loving-kindness,
And for His wonderful works to the children of men!

Hymn of Praise.

"JOYFUL, JOYFUL, WE ADORE THEE."—*Hymn No. 49.*

"Joyful, joyful, we adore Thee,
God of Glory, Lord of Love,
Hearts unfold like flowers before Thee,
Hail Thee as the sun above.
Melt the clouds of sin and sadness;
Drive the dark of doubt away;
Giver of immortal gladness,
Fill us with the light of day!

"All Thy works with joy surround Thee,
Earth and heaven reflect Thy rays,
Stars and angels sing around Thee,
Center of unbroken praise.
Field and forest, vale and mountain,
Blossoming meadow, flashing sea,
Chanting bird and flowing fountain,
Call us to rejoice in Thee." Amen.

Prayer.

We give Thee thanks, our Father, for the beauty of this world revealing Thy love for us. We love the deep blue sky with its fleecy clouds, the forest cool with shady paths, the gorgeous colors of the flowers and the soft green carpet of grass. All these things give praise to Thee, their Maker. In our enjoyment of these beauties, our Father, may we be reminded of Thee, who art Giver of all. May our lives express gratitude for Thy gifts, in honest deeds and in thoughtful service. Amen.

The Joy of Living

Hymn Response.

"ALL THINGS PRAISE THEE, LORD MOST HIGH."—*Hymn No. 21.*

"All things praise Thee, Lord Most High:
Heaven and earth, and sea and sky,
All were for Thy glory made,
That Thy greatness thus displayed,
Should all worship bring to Thee;
All things praise Thee: Lord, may we." Amen.

Rules for Joyful Living. (*By a pupil.*)

Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind, and thy neighbor as thyself.

Be not anxious for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on.

Seek ye first His kingdom and His righteousness, and all these things shall be added unto you.

Bear ye one another's burdens and so fulfill the law of Christ.

For whosoever would save his life shall lose it; and whosoever shall lose his life for My sake shall find it.

Blessed are the pure in heart, for they shall see God.

Offertory Service.

"Not what we give, but what we share,
For the gift without the giver is bare.
Who gives himself with his alms, feeds three—
Himself, his hungry neighbor, and Me."

Instrumental Music.

Hymn Response.

"FATHER, WE BRING TO THEE."—*Hymn No. 214.*

"Father, we bring to Thee gifts of our love,
Wilt Thou accept them now as Thine above?
Thou hast so freely given all that we need,
Our gifts and hearts and lives are Thine indeed." Amen.

Recessional Hymn.

"WE THANK THEE, O OUR FATHER."—*Hymn No. 173.*

"We thank Thee, O our Father,
For all Thy loving care;
We thank Thee that Thou madest
The world so bright and fair.
We thank Thee for the sunshine,
And for the pleasant showers;
And, O our God, we thank Thee,
We thank Thee for the flowers.

"And whether in the city
Or in the fields they dwell,
Always the same sweet message
The fair sweet flowers tell.
For they are all so wonderful,
They show Thy power abroad;
And they are all so beautiful,
They tell Thy love, O God."

Amen.

Helping to Make a Better World

Introduction to Period of Worship. (*Comment by the Leader.*)

Perhaps this world of ours needs nothing quite so much as a spirit of good will. Where strife and fear and misunderstanding exist, it is impossible for people to have happiness. Our theme this morning is "Helping to Make a Better World," and we shall think about how we may show good will, especially to those who live far away.

Instrumental Prelude. "ALLEGRETTO."—*No. 221.*

Theme in Scripture. (*By a Junior.*)

Of the increase of His government there shall be no end to order it and to establish it with judgment and justice forever. And He shall speak peace unto the nations. And they shall beat their swords into ploughshares and their spears into pruning hooks. Nations shall not lift up sword against nation, neither shall they learn war any more.

Hymn.

"WE'VE A STORY TO TELL TO THE NATIONS."—*Hymn No. 158.*

"We've a story to tell to the nations,
That shall turn their hearts to the right,
A story of truth and sweetness,
A story of peace and light.

REFRAIN.

"For the darkness shall turn to dawning,
And the dawning to noonday bright,
And Christ's great kingdom shall come on earth,
The kingdom of love and light.

"We've a song to be sung to the nations,
That shall lift their hearts to the Lord;
A song that shall conquer evil
And shatter the spear and sword.—*Refrain.*

"We've a message to give to the nations,
That the Lord who reigneth above,
Hath sent us His Son to save us,
And show us that God is love.—*Refrain.*

"We've a Savior to show to the nations,
Who the path of sorrow has trod,
That all of the world's great people
Might come to the truth of God."—*Refrain.* Amen.

Helping to Make a Better World

Unison Prayer.

Our Father, we would show good will to boys and girls in other lands. Help us to understand them better, to discover and appreciate what they are doing in their part of the world. Show us how to work together to end suspicion and fear, and to bring about friendship and peace. May the spirit of Jesus, who was a friend to everyone, be ours. Amen.

Prayer Hymn.

"O Son of Man, Thou Madest Known."—*Hymn No. 96.*

"And thus we pray in deed and word,
Thy kingdom come on earth, O Lord;
In work that gives effect to prayer,
Thy purpose for Thy world to share." Amen.

Offertory Sentence.

"We send our gifts to many lands,
Our message of good will to bear.
They come from willing hearts and hands,
They would, with joy, their blessings share."

Instrumental Music.

"We've a Story to Tell to the Nations."—*Hymn No. 158.*

Unison Response. *Hymn No. 217.*

"All things come of Thee, O Lord,
And of Thine own have we given Thee." Amen.

Recessional Hymn.

"In Christ There is no East nor West."—*Hymn No. 157.*

"In Christ there is no East nor West,
In Him no South nor North;
But one great fellowship of love
Throughout the whole wide earth.

"In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close binding all mankind.

"Join hand then, brothers of the faith,
Whate'er your race may be.
Who serves my Father as a son
Is surely kin to me.

"In Christ now meet both East and West,
In Him meet South and North;
All Christly souls are one in Him,
Throughout the whole wide earth." Amen.

King of Our Lives

(This service is developed around the picture, "Christ's Entry into Jerusalem," reproduced on page 99A, which should be studied by each pupil at the appropriate part of the service.)

Introduction to Period of Worship.

JUNIOR LEADER:—Read "Christ's Entry into Jerusalem.—The Picture Setting." *No. 99A.*

Instrumental Music. "THE PALMS."—Faure.

Ascriptions of Praise. (*By three Juniors.*)

(*a*) Make a joyful noise unto God, all the earth:
Sing forth the glory of His name:
Make His praise glorious.

(*b*) Let the peoples praise Thee, O God;
Let all the peoples praise Thee.
Oh, let the nations be glad and sing for joy.

(*c*) Sing, O daughter of Zion; shout, O Israel;
Rejoice and be glad with all thy heart.
Jehovah thy God is in the midst of thee, a mighty One who will save.

Hymn.

"HOSANNA, LOUD HOSANNA."—*Hymn No. 100.*

"Hosanna! loud Hosanna!
The little children sang;
Through pillared court and temple
The glorious anthem rang;
To Jesus who had blessed them,
Close folded to His breast,
The children sang their praises,
The simplest and the best.

"Hosanna in the highest!
That ancient song we sing;
For Christ is our Redeemer;
The Lord of heaven, our King.
O, may we ever praise Him
With heart and life and voice,
And in His blissful presence
Eternally rejoice." Amen.

LEADER:—Read "Christ's Entry into Jerusalem.—The Picture Study." *No. 99A.*

Unison Prayer.

As children welcomed Jesus so long ago, our Father, so would we welcome Him today. We cannot show our love as they did, by making His entry upon His last week on earth more happy. But we can praise Him in other ways, now. Help us to honor Him by truthful speech,

honest action, and generous service. And as Jesus was greeted as King at the gates of Jerusalem, may He be crowned King of our lives this day. Amen.

Hymn of Dedication.

"FAIREST LORD JESUS."—*Hymn No. 104.*

"Fairest Lord Jesus,
Ruler of all nature,
O Thou of God and man the Son;
Thee will I cherish,
Thee will I honor,
Thou, my soul's glory, joy, and crown." Amen.

Offertory Service.

LEADER:—Not by waving palm branches but by deeds of kindly service, do we declare our devotion to the King. Let our thoughts go with our gifts to those who may still not know Him whom we call Savior and Friend.

Instrumental Music. "ADANTE RELIGIOSO."—*No. 226.*

Offertory Response.

"FATHER WE BRING TO THEE."—*Hymn No. 214.*

"Father, we bring to Thee gifts of our love,
Wilt Thou accept them now, as Thine above?
Thou hast so freely given, all that we need,
Our gifts, our hearts, and lives, are Thine indeed." Amen.

Recessional Hymn.

"ALL GLORY, LAUD AND HONOR."—*Hymn No. 99.*

"All glory, laud and honor
To Thee, Redeemer, King,
To whom the lips of children
Made sweet hosannas ring!
The people of the Hebrews
With palms before Thee went;
Our praise and prayer and anthems
Before Thee we present.

"Thou art the King of Israel,
Thou David's royal Son,
Who in the Lord's name comest,
The King and Blessed One!
To Thee before Thy passion,
They sang their hymns of praise;
To Thee now high exalted
Our melody we raise." Amen.

NOTE: This service is a typical order of worship developed around a picture interpretation. Similar services may be arranged, using the other picture studies in this book as themes.

Living At Our Best

Introduction to Period of Worship. (*Comment by the Leader.*)

Jesus wanted His followers to be happy. He once told them the reason He was in their midst was that they "might have life and have it abundantly." Sometimes they were not able to make the most of life because of sickness, or misfortune. To these He brought comfort and hope. In our worship this morning we are going to think of the theme, "Living at our Best." May we pledge ourselves to be strong and fit, that we may worthily represent our Leader and Friend.

Instrumental Prelude.

Call to Worship. (*By two Juniors.*)

(*a*) "Who shall ascend into the hill of Jehovah?
And who shall stand in His holy place?"

(*b*) "He that hath clean hands and a pure heart,
Who hath not lifted up his soul unto falsehood,
And hath not sworn deceitfully."

Unison Chant. *Hymn No. 215.*

"Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer." Amen.

Hymn.

"NOW IN THE DAYS OF YOUTH."—*Hymn No. 138.*

"Now in the days of youth,
When life flows fresh and free,
Thou, Lord of all our hearts and lives,
We give ourselves to Thee;
Our fervent gift receive,
And fit us to fulfill,
Through all our days in all our ways,
Our Heavenly Father's will.

"Teach us where'er we live,
To act as in Thy sight,
And do what Thou wouldst have us do
With radiant delight;
Not choosing what is great,
Nor spurning what is small,
But take as from Thy hands our tasks
And glorify them all.

"Teach us to love the true,
The beautiful and pure,
And let us not for one short hour
An evil thought endure.
But give us grace to stand
Decided, brave and strong,
The lovers of all holy things,
The foes of all things wrong."
Amen.

Scripture. (*By a Junior.*)

"Finally, be strong in the Lord and in the strength of His might. Put on the whole armor of God that ye may be able to stand

against the wiles of the devil. Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness and having shod your feet with the preparation of the good tidings of peace; withal take up the shield of faith wherewith ye shall be able to quench the fiery darts of the evil one. And take the helmet of salvation and the sword of the Spirit, which is the Word of God."—Sel. EPHESIANS 6: 10–17.

Unison Prayer.

We thank Thee, our Father, that while we are young and strong and free we may choose the way to live. We know that long ago Jesus showed His followers how to live at their best. We find in Thy Word just the guidance and encouragement we need as we try to follow their example. Help us also to be strong, and courageous to overcome temptation, and to live as Thou wouldst have us live. Amen.

Hymn Response. *Hymn No. 140.*

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare." Amen.

Story.

A BOY WHO DID HIS BEST.

From his door yard Peter could see on a distant hill a splendid red-roofed castle with its many towers. Often he watched the dazzling sunlight reflected on the shields and helmets of the knights as they galloped along the road that led up the hill. Sometimes a procession with armor gleaming and plumes and banners floating in the breeze would dash swiftly past his own home. More than anything else Peter longed to live in the shining castle and be a page to one of the splendid knights who rode forth on such glorious adventures.

But Peter was needed at home. There were many brothers and sisters, and though father and mother worked hard, Peter, too, must do his share. He never forgot for a day his great ambition, but he determined to be happy every day and to do his work the very best he could. One of Peter's daily tasks was to pile up the firewood his father cut in the forest, and this he did in a straight even row. Another one was to polish his mother's copper pans and kettles, and each morning he worked on these until the baby would see herself in their mirror-like surface and laugh with joy. And every day Peter cared for the old cow that furnished milk for the porridge. He learned the tone of voice she loved best, how to pat and caress her, and sometimes he even brushed her coarse furry coat and pretended she was a charging steed.

Living At Our Best

One day Peter's father brought home the news that a new page was needed at the castle. Sir Wilfred had announced that there would be a series of contests in the castle yard and that any boy who won all three would become the new page. Peter was allowed to go.

The castle courtyard was a wonderful place and Peter felt quite strange. But soon the signal for the contest was sounded. Each boy was given a badly stained shield to polish. Peter's eyes danced—this would be as easy as shining mother's pans—and he set quickly to work. He was through long before any of the others and received the applause of the knights and ladies in velvet and lace who were watching the contest from a balcony.

Next each boy was given a tumbled heap of swords, helmets and lances to put in order. Peter sorted and piled them as he did the firewood. How he loved to touch the shining steel! His hands fairly flew! Again he had won!

Then beautiful high-stepping horses were brought in to be groomed. Peter went bravely to work. He soon found out that the same gentle voice and caresses that pleased old Brindle quieted the high-spirited creature before him, and soon hair and mane were in perfect order. The shouts of applause that greeted Peter as he led his horse to Sir Wilfred told him that he had won the last contest.

He was led into the castle, dressed in a velvet suit, feasted and then given his duties as a page. And because he continued to do his very best, he grew at last to be a knight himself, and was known as Sir Peter, the Faithful.

Offertory Service:

Dedication.

"And He said unto them, take heed, and keep yourselves from all covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."

Instrumental Music.

Offertory Response. *Hymn No. 165.*

"O Lord of heaven, and earth, and sea,
To Thee all praise and glory be;
How shall we show our love to Thee
Who givest all?"

"To Thee from whom we all derive
Our life, our gifts, our power to give,
O, may we ever to Thee live
Who givest all!" Amen.

Recessional.

Christ Is Risen

Call to Worship.

LEADER: Now hath Christ been raised from the dead.

RESPONSE: Hallelujah, for the Lord our God, the Almighty, reigneth.

LEADER: Make a joyful noise unto God, all the earth:
Sing forth the glory of His name:
Make His praise glorious.

ALL: The kingdom of this world is become the kingdom of our Lord and of His Christ; and He shall reign forever and ever, King of kings, and Lord of lords, Hallelujah!

Choral Response.

"LORD, THIS DAY THY CHILDREN MEET."—*Hymn No. 8.*

"Lord, this day Thy children meet
In Thy courts with willing feet;
Unto Thee this day they raise
Grateful hearts in hymns of praise." Amen.

Leader's Prayer.

We see Thee, our Father, in budding trees and in singing birds, and all that tells of new life about us. It makes us very happy. We want to worship Thee in our joy; we would thank Thee. To-day we join with children of every land in gratitude that Jesus lives. May we live in the presence of our risen Lord, and honor Him in deeds that are helpful and sincere. Amen.

Hymn.

"CHRIST THE LORD IS RISEN TODAY."—*Hymn No. 107.*

"Christ the Lord is risen today, Alleluiah!
Sons of men and angels say, Alleluiah!
Raise your joys and triumphs high, Alleluiah!
Sing, ye heavens, and earth reply, Alleluiah!

"Love's redeeming work is done, Alleluiah!
Fought the fight, the battle won, Alleluiah!
Death in vain forbids Him rise, Alleluiah!
Christ hath opened paradise, Alleluiah!

"Soar we now where Christ has led, Alleluiah!
Following our exalted Head, Alleluiah!
Made like Him, like Him we rise, Alleluiah!
Ours the cross, the grave, the skies, Alleluiah!" Amen.

Christ Is Risen

An Easter Appearance.

THE WAY TO EMMAUS.—LUKE 24. 13-32.

MOFFAT'S TRANSLATION.

This should be read by a Junior pupil.

NOTE: The effect will be heightened if copies of "The Walk to Emmaus" by Girardet, an excellent picture interpretation of the incident, are in the pupils' hands. Copies may be secured from E. O. Excell Co.

That very day two of them were on their way to a village called Emmaus about seven miles from Jerusalem. They were conversing about all these events, and during their conversation and discussion Jesus Himself approached and walked beside them, though they were prevented from recognizing Him. He said to them, "What is all this you are debating on your walk?" They stopped, looking downcast, and one of them, called Cleopas, answered Him, "Are you a lone stranger in Jerusalem, not to know what has been happening there?" "What is that?" He said to them. They replied, "All about Jesus of Nazareth! To God and all the people He was a prophet strong in action and utterance, but the high priests and our rulers delivered Him up to be sentenced to death and crucified Him. Our own hope was that He would be the Redeemer of Israel; but He is dead, and that is three days ago! Though some women of our number gave us a surprise; they were at the tomb early in the morning and could not find His body, but they came to tell us they had actually seen a vision of angels who declared He was alive. Some of our company did go to the tomb and found things exactly as the women had said, but they did not see Him." He said to them, "O foolish men, with hearts so slow to believe, after all the prophets have declared! Had not the Christ to suffer thus and so enter His glory?" Then He began with Moses and all the prophets and interpreted to them the passages referring to Himself throughout the Scriptures. Now they approached the village to which they were going. He pretended to be going further on, but they pressed Him, saying, "Stay with us, for it is getting towards evening and the day is now declined." So He went in to stay with them. And as He lay at the table with them He took the loaf, blessed it, broke it and handed it to them. Then their eyes were opened and they recognized Him, but He vanished from their sight. And they said to one another, "Did not our hearts glow within us when He was talking to us on the road, opening up the Scriptures for us?"

Christ Is Risen

The Offering Service.

LEADER: The disciples of old showed their joy over the news of the risen Lord by hastening to tell their friends. May we share with other children the world around, by an offering which will send the good news to those who have never heard it.

Instrumental Music.

ANDANTINO.—*No. 220.*

Hymn Response.

"WE GIVE THEE BUT THINE OWN."—*Hymn No. 167.*

"We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee." Amen.

Recessional Hymn.

"AGAIN THE MORN OF GLADNESS."—*Hymn No. 103.*

"Again the morn of gladness,
The morn of light is here;
And earth itself looks fairer,
And heaven itself more near;
The bells, like angel voices,
Speak peace to every breast;
And all the land lies quiet
To keep the day of rest.

REFRAIN.

"Glory be to Jesus, Let all His children say;
He rose again, He rose again, On this glad day.

"Tell out, sweet bells, His praises!
O let us sing His name!
Still louder and still farther
His mighty deeds proclaim,
Till all whom He redeemed
Shall own Him Lord and King,
Till every knee shall worship,
And every tongue shall sing."—*Refrain.* Amen.

With Grateful Hearts

Instrumental Prelude. *No. 223.*

Antiphonal Call to Worship.

JUNIOR GIRLS: Praise ye the Lord from the heavens:
Praise Him in the heights.

JUNIOR BOYS: Praise ye Him, all His angels:
Praise ye Him, all His host.

JUNIOR GIRLS: Praise ye Him, sun and moon:
Praise Him, all ye stars of light.

JUNIOR BOYS: Praise Him, ye heaven of heavens,
And ye waters that be above the heavens.

ALL: Let them praise the name of the Lord;
For His name alone is exalted.

Hymn.

"PRAISE TO GOD AND THANKS WE BRING."—*Hymn No. 174.*

"Praise to God and thanks we bring,
Hearts, bow down, and voices sing!
Praises to the Glorious One,
All His year of wonder done!
Praise Him for His budding green,
April's resurrection scene;
Praise Him for His shining hours,
Starring all the land with flowers!

"Praise Him for His summer rain,
Feeding day and night with grain;
Praise Him for His tiny seed
Holding all His world shall need;
Praise Him for His garden root,
Meadow grass and orchard fruit;
Praise for hills and valleys broad,—
Each the table of the Lord!

"Praise Him now for snowy rest,
Falling soft on nature's breast;
Praise for happy dreams of birth,
Brooding in the quiet earth:
For His year of wonder done,
Praise to the All-glorious One!
Hearts, bow down, and voices, sing
Praise, and love, and thanksgiving!" Amen.

With Grateful Hearts

LEADER: We have repeated the words of praise spoken by those who knew God many, many years ago. We have sung our gratitude in this beautiful hymn. Let us now, each out of his own experience, express our thanks to our Father.

A moment of silent prayer, concluded by the following in unison:

ALL: Dear Father, we are truly grateful for Thy gifts which we enjoy every day; for our homes, our friends, our church, and our schools which help us to understand better how to live happily and usefully. Make us willing, our Father, to share what Thou hast given us, so that boys and girls everywhere may know Thee and love Thee too. Amen.

Hymn Response.

"ETERNAL SOURCE OF EVERY JOY."—*Hymn No. 209.*

"Eternal source of every joy,
Well may Thy praise our lips employ,
While in Thy temple we appear,
Whose goodness crowns the circling year." Amen.

LEADER: Thanksgiving is a modern festival, but boys and girls of all ages have had many reasons to be thankful. Let us compare together their blessings and ours.

FIRST JUNIOR: If I had been a Hebrew lad in those far distant days when Moses led the chosen people away from their Egyptian captors into the wilderness in their search for a new home, many words of praise would have been upon my lips. The oppressive splendor of the Egyptian palaces would have given way to the protecting hills; the towering walls of the hated city would have been replaced by the friendly twinkling stars. Instead of enduring cruel slavery, my father and mother and our friends would be faring forth into a happy adventure, that of founding a new home in a new land. And I would no longer need to dread my manhood, but could look forward to a life free from the cruel lash of the taskmaster, a life of freedom and achievement. "I will give thanks unto the Lord with my whole heart."

SECOND JUNIOR: If I had lived in Galilee when Jesus journeyed there, how many reasons for thankfulness would I have known! Men had been fearing God, and thinking of Him as cruel, punishing with vengeance; Jesus taught them that God was

love, forgiving sins, knowing their hopes, their dreams. For that I would give thanks. Sickness and suffering vanished at His touch. Children and parents rich and poor, were welcome at His side. His wondrous tales, His deeds of helpful love! If only I had lived then, I could have seen Him, loved Him, served Him!

THIRD JUNIOR: If I had been a pilgrim youth, what happiness would have been mine! After adventure on tossing seas, a strange new land with sights and experiences undreamed of, would lie before me. Tall woods and rolling fields to explore and enjoy as a home and a playground! Friends of another race, skilled in woodcraft and in the use of bow and arrow, would add to my store of happiness through the long summer days. And when winter lashed the storm-tossed waves upon our rocky shore, how snug and warm our log-hewn cabin with its roaring fire. Around it in friendly talk, I would have heard brave words of freedom from oppression, of the glorious liberty in this new land. How thankful I would be that I might have a part in building a new world where all were free to serve God as they wished!

FOURTH JUNIOR: There is no need to wish that we had lived in other lands or ages. Our gifts are great, our thanks sincere, in light of all that has gone before. Our freedom is not only from cruel kings and unfriendly lands—we do not even endure the hardships of cold and hunger. Comfortable homes, schools for all, churches where we may worship God are part of our every day life. And back of all is the love of Jesus, as real to us as to the people of so long ago, challenging us to help the sick, cheer the unhappy and lonely, care for the unfortunate, just as He Himself would do. To live just now, and do our best to serve, calls forth our songs and prayers of praise.

Thanksgiving Hymn.

"MY GOD, I THANK THEE, WHO HAST MADE."—*Hymn No. 178.*

"My God, I thank Thee, who hast made
The earth so bright,
So full of splendor and of joy,
Beauty and light.
So many glorious things are here,
Noble and right.

With Grateful Hearts

"I thank Thee, too, that Thou hast made
Joy to abound;
So many gentle thoughts and deeds
Circling us round,
That in the darkest spot of earth,
Some love is found." Amen.

The Offering:

(During the preceding weeks, it is well that the attention of the department be given to the study of some specific needs which can be met by gifts of food, merchandise or money. Let representatives of the classes bring their gifts forward and stand during this part of the service.)

Offertory Sentences.

LEADER: Then shall the king say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and ye gave me to eat, I was thirsty and ye gave me to drink. I was a stranger and ye took me in, naked, and ye clothed me; I was sick and ye visited me.

Hymn Response. *No. 218.*

"Be ye doers of the word, and not hearers only." Amen.

Closing Hymn.

'NOW SING WE A SONG FOR THE HARVEST."—*Hymn No. 171.*

"Now sing we a song for the harvest,
Thanksgiving, and honor and praise
For all that the bountiful Giver
Hath given to gladden our days.

"For grasses of upland and lowland,
For fruits of the garden and field,
For gold which the mine and the furrow
To delver and husbandman yield.

"And thanks for the harvest of beauty,
For that which the hands cannot hold;
The harvest, eyes only can gather,
And only our hearts can enfold.

"O Thou, who art Lord of the harvest,
The Giver who gladdens our days,
Our hearts are forever repeating,
Thanksgiving, and honor, and praise." Amen.

The Christmas Message

(For this service a small manger should be constructed, in which is placed straw and a low power electric light, protected by noninflammable material. Two Juniors representing Joseph and Mary enter as the opening solo is sung, take their places beside the manger which is upon the platform or in the front of the assembly, Mary seated, looking into the manger, Joseph leaning upon his staff.)

Solo.

"AWAY IN A MANGER."—*Hymn No. 81.*

"Away in a manger, no crib for His bed,
The little Lord Jesus, laid down His sweet head;
The stars in the sky looked down where He lay,
The little Lord Jesus, asleep on the hay.

"The cattle are lowing, the poor baby wakes,
But little Lord Jesus, no crying He makes.
I love Thee, Lord Jesus, look down from the sky,
And stay by my side until morning is nigh."

LEADER: And there were shepherds in the same country abiding in the field, keeping watch over their flocks by night.

Instrumental Music.

"SILENT NIGHT, HOLY NIGHT."—*Hymn No. 79.* (*Play once only.*)

Hymn.

"WHILE SHEPHERDS WATCHED THEIR FLOCKS."—*Hymn No. 73.*

ALL: "While shepherds watched their flocks by night,
All seated on the ground,
The angel of the Lord came down,
And glory shone around."

A JUNIOR: But thou, Bethlehem of Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me, that is to be ruler of Israel.

ALL: "'Fear not,' He said; for mighty dread
Had seized their troubled mind;
'Glad tidings of great joy I bring
To you and all mankind.'"

A JUNIOR: For unto you is born this day, in the city of David, a Savior which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe, wrapped in swaddling clothes, lying in a manger.

The Christmas Message

(During the following stanza a group of Juniors dressed as shepherds may approach the manger, then take places to the rear of it.)

ALL: "All glory be to God on high,
And to the earth be peace;
Good will henceforth from heaven to men
Begin, and never cease." Amen.

LEADER: Long ago, prophets in Israel looked forward to the day when a Messiah, or Savior, should come to free their people. They pictured His rule extending throughout the world. Such is the vision of Isaiah, as he exclaimed, "Arise, shine, for thy Light is come, and the glory of the Lord is risen upon thee. And nations shall come to thy Light and kings to the brightness of thy rising. Lift up thine eyes round about and see; they gather themselves together, they come to thee."

A JUNIOR: Now when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold, there came wise men from the east to Jerusalem saying, Where is He that is born king of the Jews? For we have seen His star in the east, and are come to worship Him. And lo, the star which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star they rejoiced with exceeding great joy. And when they came into the house, they saw the young child with Mary, His mother, and fell down and worshiped Him; and when they had opened their treasures, they presented Him with gifts; gold, and frankincense, and myrrh.

Dramatic Presentation.

"WE THREE KINGS OF ORIENT ARE."—*Hymn No. 82.*

(Let three older Junior boys, garbed as Oriental kings, each bearing before him in both hands a box symbolizing the gift named, approach the manger. They kneel reverently as they place their gifts, then stand a short distance from the manger. If the boys do not sing their stanzas, let a soloist be substituted. The first stanza is sung before they start forward.)

BOY, OR SOLOIST: "We three kings of Orient are,
Bearing gifts we traverse afar
Field and fountain, moor and mountain,
Following yonder star.

CHORUS.

CHORUS, OR ENTIRE DEPARTMENT: "O star of wonder, star of night,
Star with radiant beauty bright,
Westward leading, still proceeding,
Guide us to thy perfect light!

FIRST JUNIOR: "Born a king on Bethlehem's plain,
Gold I bring to crown Him again,
King forever, ceasing never,
Over us all to reign.

CHORUS: "O star of wonder, star of night, etc.

SECOND JUNIOR: "Frankincense to offer, have I,
Incense owns a deity nigh;
Prayer and praising, all men raising,
Worship Him, God on high.

CHORUS: "O star of wonder, star of night, etc.

THIRD JUNIOR: "Myrrh is mine; its bitter perfume
Breathes a life of gathering gloom;
Sorrowing, sighing, bleeding, dying,
Sealed in a stone-cold tomb."

CHORUS: "O star of wonder, star of night, etc.

LEADER: As shepherds and kings came to the manger that first Christmas, so we to-day offer our gifts in the name of Him who was born in Bethlehem.

Offertory Music.

"BLESS THOU THE GIFTS."—*Hymn No. 216.*

Response.

"Bless Thou the gifts our hands have brought,
Bless Thou the work our hearts have planned;
Ours is the faith, the will, the thought;
The rest, O God, is in Thy hand." Amen.

Closing Hymn.

"LOVE CAME DOWN AT CHRISTMAS."—*Hymn No. 90.*

"Love came down at Christmas,
Love so lovely, love divine;
Love was born at Christmas,
Stars and angels gave the sign.

"Worship in the Godhead,
Love incarnate, love divine;
Worship we our Jesus;
But wherewith for sacred sign?

"Love shall be our token,
Love be yours and love be mine,
Love to God and all men,
Love for plea, and gift, and sign." Amen.

UNIVERSITY OF CHICAGO
36 936 559
2-

BV
520
.B3

Bartlett, E.R.
American Junior
church school hymnal

1064768

Chair
RR
Chave

NOV 12 '41
DEC 17 '40
AUG 29 '41
2- 8232

BV
520
.B3

1064768

UNIVERSITY OF CHICAGO
36 936 559